

Two Journeys TO JERUSALEM,

Containing

- I. A strange and true Account of the Travels of two English Pilgrims some years since, and what admirable Accidents befel them in their Journey to Jerusalem, Gr. Cairo, Alexandria, &c.
- II. The Travels of 14 Englishmen in 1669. to Jerusalem, Bethlem, Jericho, the River Jordan, the Lake of Sodom and Gomorrah, &c. With the Antiquities, Monuments, and Memorable Places mentioned in Scripture. By T. B.

To which are prefixed,

Memorable Remarks upon the Antient and Modern State of the Jewish Nation. As. 1. A Description of the Holy-Land, its Situation, Fertility, &c. 2. The several Captivities of the Jews, after they were possess'd thereof. 3. Probable Conjectures of what is become of the Ten Tribes who were carried Captives by the Assyrians, with divers pertinent Relations pursuant therunto. 4. The State of the Jews since their extermination, with the present Condition of Palestine.

Together with a Relation of the Great Council of the Jews in the Plains of Hungary in 1650 to examine the Scriptures concerning Christ. By S. B. an Englishman there present. With an Account of the Wonderful Delusion of the Jews by a false Christ at Smyrna, 1666.

Lastly, The Final Extirpation and Destruction of the Jews in Persia in 1666, and the Occasion thereof.

Collected by R. B. and Beautified with Pictures.

LONDON: Printed for Nath. Crouch at the Bell against Grocers-Alley in the Bowtry, near Chancery, 1715.

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TO THE
READER.

THE following Relations, containing such variety of Remarkable Transactions, and particularly the miserable state of the Jewish Nation, after the Almighty had abandoned them for their many provoking Crimes (especially that of Crucifying with wicked hands the Son of God) may be instructive to us. And it may be diverting to observe what Wonders bigotted Pilgrims and Travellers are told of those once famous Places in and about Jerusalem, to which the Priests add fresh Legends as they have Opportunity.

As to the strange delusion of the Jews by a Counterfeit Messiah or false Christ at Smyrna, and in the adjacent Countries. Likewise their utter extirpation out of the Dominion of the King of Persia in 1666. These seem the effects of that Divine Wrath which still pursues them for Impenitency, their Malice to the Blessed Jesus appearing as great at this day, as their Fore-Fathers shewed who murdered him. Of which we have a very late Instance in London, of a young Jewish Woman, who by reading the New Testament being convinced of the Truth of Christianity, they bore her a Mortal hatred,

To the Reader.

hatred, endeavouring by all manner of vile means to take away her Life, and impudently termed our Holy Redeemer, That Hanged Man. He was indeed Hanged on a Tree by the Jews of his time, but they themselves knew then that he arose from the Dead, and so Triumphed over all that Hell and Hellish Men had contrived. And though they hired the Soldiers that first saw him rise out of the Grave, to suppress so dreadful a Truth as his Resurrection must needs have been to them, yet it broke out with such undeniable evidence that not a few of those who had procured his Death came afterwards to believe in him, nor could the Imprisonments, Whippings, Stonings, and all other effects of their Enemies enraged Cruelty, by which those first Converts to Christianity suffered so much, fright them from publishing those things which they had seen and heard. I shall add no more but to assure the Reader that the truth of these Relations is undeniable.

R. B.

Memorable

Memorable Remarks

Upon the ancient and modern State of the Jewish Nation.

- I. *A Description of the Holy Land, its Situation, Fertility, &c.*
 - II. *The several Captivities of the Jews after they were possess'd thereof.*
 - III. *Probable Conjectures of what is become of the Ten Tribes which were carried Captive by the Assyrians. With divers pertinent Relations pursuant therunto.*
 - IV. *The State of the Jews (since their Extermination) with the present condition of Palestine; And other notable Particulars.*
 - V. *Of the Septuagint, or Seventy Jewish Interpreters of the Law of Moses.*
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- I. *A Description of Palestine, Canaan, or the Holy Land.*

CANAN is situated in Asia Major, or the Greater Asia, one of the most famous Provinces of Syria; called by several Names, as

1. The Land of Canaan, from Canaan the Son of Ham, the Son of Noah, who by his often changings, was driven to possess and inhabit the same.
2. The Land of Promise, because God had promised it

to the Patriarchs, Abraham, Isaac, and Jacob, and their Posterity. 3. Israel of the Israelites, from Jacob who was surnamed Israel. 4. Judea from the Jews, or People of the Tribe of Judah. 5. Palestine by Ptolemy and others, or the Land of the Philistines, a Potent Nation that Peopled part of it. 6. The Holy-Land is the Country in which the Holy People dwelt, who had the Law, the Promises and the Priesthood, and so denominated by the Christians, because herein was wrought the Work of our Salvation by Jesus Christ our Blessed Lord and Saviour.

This Country is seated in the middle of the World, between the third and fourth Climates, about 32 degrees North to the Equinoctial Line, the longest day being fourteen hours and a quarter; Situate between the Mediterranean Sea and Arabia, from which it is Eulwarked beyond Jordan with a continual ridge of Mountains, which secures it from the burning Air of the Deserts of Arabia Petrea, and Gelosyria that lye on the East thereof; as Idume, the Wilderness of Paran and Egypt bound it on the South; Part of Phenicia and the Mediterranean Sea on the West, and the Mountans of Lebanus or Lebanon, and the other part of Phenicia on the North. It extends from 31 to 33 degrees; so from Dan to Beersheba it is not full two hundred Miles long, nor doth the breadth exceed fifty (reckoning a thousand paces to a mile) and the whole circumference is not above four hundred Miles. A Country so fruitful, that the Scripture from the mouth of God tells us, *It was a Land that flowed with Milk and Hony, and the Glory of all Lands.* The Salubrity of the Air is excellent, the Northern Mountains keeping the colder blasts at their due distance, and the Mid-land Sea sending thither its refreshing breezes. This being that which the Scripture usually calls the Great Sea, for the Hebrews were little acquainted with the Ocean, and so they gave the name of Sea to Lakes or any large Conflux of waters. The Winter is neither too cold, nor the Summer too hot.

hot. The inner part of the Country is diversified with beautiful Mountains and Hills, advantageous for Vines, Fruit Trees, and small Cattle, and the delightful Valleys are water'd with a great number of Torrents very necessary to moisten the Country, which hath no other River besides Jordan. The Rains there fall very seldom, and are very regular, coming in the Spring and Autumn, which the Scripture calls, *The Rains of the Morning and the Evening*, considering the year as a day. In Summer the abundant Dews supply the rarity of the showers. The very Rocks produce abundance of Fruits and sweet Springs. The pleasant Pastures feed great number of all sorts of Cattle, and the Cows give the best Milk in the World. There is also brave Hunting and Hawking, for Deer, Goats, Hares, Partridges, Quails, &c. All kind of Fowl are plentiful, and Lyons, Bears, and Wolves may be found in abundance.

And though some Authors write, that we must not judge of the Holy Land by what is seen at this day, being now fallen under the dominion of the Turks & Arabians, who by their continual Wars and Ravages have made it almost desolate and forsaken of God. Yet several Travellers assert, That we ought not to believe who arriving at Joppa, to Jerusalem, and then back the Arabs, whereas others who have had the courage to trace through body of the Country have given us far more advantageous accounts of it, than the other who have only footed it over the Mountainous Tracts of Judea, which were never reputed famous for beauty or fruitfulness. These Travellers tell us, that though the face of the Land be somewhat deformed for want of Culture and Tillage among the barbarous Infidels, and may possibly in part groan under the heavy Curse of God for the Sins of its former Inhabitants, yet some of the verdure and footsteps of its ancient Excellencies are still

Scattered here and there, as testimonies of its ancient Glory; as particularly in the Region of Galilee, in the Northern parts whereof stands a pleasant range of Mountains by the name of Lebanon, containing a Valley of twenty five Miles in length, and fifty in breadth, in the midst whereof is the fair City of Damascus, about six Miles in compass, fortified with a Wall and double Ditches. The Country adjacent is so exceeding fruitful that for the deliciousness thereof it is called the Garden of Eden to this day, and the Plains thereof are the most amiable prospect that any Eye can behold upon Earth. And Mr. Biddulph an English Divine travelling over a Mountain near the Sea of Galilee found it extream pleasant, and so bespangled with variety of Flowers among the green Grass, that they seemed to smile in their Faces, and as it were to laugh and sing, as the Psalmist expresses it. And all the way they travelled that day, all the Hills and Valleys were extraordinary fertile, according to the description of Moses, Deut. 8. The Fields of Bashan or Bethshan in Samaria, and the like, and coming to a place called Jenine. *Magannim* in Scripture, they saw very fine Wells and Springs of Water.

Castle of Augia in
Forrest full of tall
with fruitful and flow-
could be more entertaining,
whose earth cannot produce a more
at pospect.

In Judea between Rama and Jerusalem are exceeding fat Pastures, about 6 Miles in length, and the rising Hills are mixt with fertile Valleys. The Valleys of Rephaim, Eshcol, and Jericho are very pleasant, unless those adjoining to the Sea of Sodom, and the whole Country in general is much commended by divers Authors, and many places painted forth as most delectable Paradises. And though this Blessed Land lie in an hot Climate, equal to some parts of burning Barbary, yet by reason of the Mountains, Valleys, Springs and

and Rivers, and a Western Sea; it is a moderate Country in respect to those of the like situation.

The Fruits of the Land are especially these, Balm, Honey, Spices, Myrrh, Nuts and Almonds; nor is their Wheat to be forgotten, nor Oyl, with which they trade in the Market of Tyrus; nor their Barley, Rice, Pulse, Melons, Cucumbers, Figs, Manna, Frankincense, Citrons, Fennel, Sage wild in the Fields, and Onions thrice as big as any of ours, very pleasant, and of no offensive smell, but comfortable to the Stomach, and therefore may give us a hint why the Israelites so much desired them. Also Mustard, which is the least of Seeds among Garden Plants, and yet bringeth forth the largest Body, especially in the Eastern Parts, of which the Jewish Talmud relates one or two Stories: As that there was in Sichem a Stalk or Trunk of a Mustard-Tree; which had three Branches, and one Branch was broken off to cover a Potters Shed, under which he formed his Earthen Ware in Summer-time, and that from this Branch was taken the quantity of twenty four Figs of Mustard-Seed. Again, Rabbi Simeon asserts in the Talmud, That he had in his Garden a Mustard-stalk so big, that he used to Climb up as into a Fig-Tree. Beekfors relating these Passages, avouches not for the full credit of them, but only shews that this Plant was of a large growth in these Parts, and may confirm the Letter of our Saviour's Parable concerning it. The Mountains of Judah and Ephraim were places of great Vineyards, and the relation of the Spies which Moses sent; who brought that prodigious Cluster of Grapes from Esheol, is a sufficient evidence of their largeness, if compared with those of Spain, France, or Italy. Round about Jericho there were Palm-Trees of vast Revenue, through their sudden springing up after they were lopped or felled, and it was the only part of the World where true Balm was to be found. The Mountains likewise produced Gold, Silver, Iron and Copper-Mines. To conclude,

there was nothing wanting in this Garden of God, that was necessary either for the Use or Delight of Mankind.

The Fruitfulness of the Country, and the care they took to Cultivate it, may make us conceive how that being so little, it could nourish so great a Number of Men; for an ingenious Person, to reduce it the better to our understanding, affirms, that from Dan to Beersheba, which two Places St. Jerom reckons not to be Two Hundred Miles asunder, and the ordinary breadth of the Land to be about Fifty or Sixty Miles, it comprehends a Quantity of Ground possibly much about the bigness of a supposed Cattle of England, which might be bounded by a Line drawn from Portsmouth to York, and extending from both these Places Eastward to the German Ocean: Or it may be in the whole it did not exceed the Principality of Wales, supposing a Line comprehending it from Bristol to Chester, which by the new Measures of Miles are 145 Miles asunder, and what it wants in length, may be supplied in breadth. Besides, the Israelites were but little employ'd in Maritime Affairs, to furnish themselves with foreign Wares, which very much confirms the wonderful plenty of this Land; only one Remark must be made, that it is a Country full of Hills which renders it much larger than a plain, even and Champaign Country; or what is said of Scotland, that it is an Hundred Miles longer, and an Hundred Miles shorter than England, may be applied to the State of Palestine, that is, by the Degrees of Latitude it is an Hundred Miles shorter, but to them that Travel up and down its Craggy Hills and Mountains it will extend to an Hundred Miles more. This Author adds, that it being very Hilly, and therefore subject to cool Breezes and freshes of Air and Wind, if any place in England may claim kindred with Canaan, he thinks Devonshire may bid the fairest as to the general State of both; though Canaan was far more fruitful and its Hills generally not so high and imperious, unless we respect

respect Carmel and Lebanon; and therefore in regard to the many little Hills, easy Ascents, delightful Vales, and some Champains, he reckons the Mountainous part of Hartfordshire hath the nearest Affinity, enjoying so many pleasant Silver Brooks, interwoven and checkered with lovely Groves, and enamel'd with beautiful Mansions of our Nobility and Gentry; but herein Canaan was transcendent, that it had the delightful prospect of the Western Ocean, which is more wholesome for Air, and the Inhabitants generally more healthful than such as are wash'd by the Eastern Waves.

This Holy Land being confined within such small Limits as we have mentioned, it will at first require a strong Faith to believe all that the Holy Scripture says in this Case. When the People first entred that Country under Joshua, there were above Six hundred thousand Men bearing Arms from Twenty Years old to Sixty, and we read in Judges, that in the War of Gibeah the only Tribe of Benjamin, the least of all had an Army of Twenty six thousand Men, and that the rest of the People amounted to Four hundred thousand: King Saul march'd with Two hundred and ten thousand against the Amalekites, when he extirpated them, King David kept continually on Foot 12 Bodies of Twenty four thousand a-piece, who served by Months, which was in all Two hundred and fourscore thousand Men, and in the numbering of the People which brought the anger of God upon him, there were found in this small compass of Earth, Fifteen hundred threescore and ten thousand Men in Israel and Judah which drew Sword, and were fit for War, besides the Men of Levi and Benjamin, and besides the Women, Children, Aged and Impotent Persons, and besides the Strangers and Heathens, and the remainders of the Philistines which were not fully rooted out in David's time, none of which were inserted in Joab's List, 1 Chron. 21. 5. Neither was the Master of Jehoshaphat much disproportionate, for altho' he had

not much above the third part of David's Kingdom, yet he maintained several Bodies of very good Troops, which altogether made up eleven hundred and sixty thousand Men effectively, without reckoning the Garrisons that were in his strong Holds, 2 Sam. 24.9.

However, in all this there is nothing incredible; for besides the indubitable Authority and Veracity of Sacred Writ, which ought to be unquestionably believed and attended to, we find the like Examples in common History: The great Thebes of Egypt raised seven hundred thousand brave Soldiers of its own Inhabitants alone. At Rome, in the first year of Severus Tullius, being the hundred and eighty eighth year from its foundation, there were counted four-score thousand Citizens able to bear Arms, and yet all these subsisted in the Lands adjacent to Rome, and whereof the most part is now barren and uninhabited; for their Dominions extended no further than eight or ten Leagues; but herein consisted the Policy of the Ancients, that instead of invading or disturbing their Neighbours, they endeavoured to People and Manure their Country, whether little or much: They studied to render Marriages happy, and Life easie, to procure health and abundance, and to raise from their Land all that it could produce: They exercised their Citizens by Labour, inspired them with the love of their Country, of Union between themselves, and submission to the Laws: This is that which they called Policy.

These Maxims perhaps some will say are very pretty, but let us come to Particulars, and shew how it was possible so small a Country as Palestine should nourish so great a number of Men. An Acre of good Land bringing forth five Quarters, a Comb, and a Bushel of Wheat, London Measure, will easily feed four Men for a year, allowing each two Pound and six Ounces of Bread every Day, which is about three Bushels a Month, and thirty six Bushels a Year to each Man; but since our Israelites were great Eaters, let

us allow them double the Nourishment ; that is to say, four Pound twelve Ounces of Bread a Day : Thus an Acre will be sufficient to feed two Men, and by this Account we shall have Land still remaining : For a League square makes five thousand six hundred and twenty five Acres, by reckoning three thousand Geometrical Paces in a League, five Foot in a Pace, twenty Feet in a Rod, and an hundred Rods in an Acre. The Kingdom of Judea was at least thirty Leagues in length, above twenty in breadth, counting the length from East to West, which was six hundred Leagues, and by consequence three millions three hundred and sixty five thousand Acres, which according to this Calculation might nourish twice as many Men ; that is, six millions seven hundred and fifty thousand, but we will deduct half the Lands for those that may prove barren, for the Rocks, Sands, and little Desarts here and there intermingled for Vineyards and Pastures, and for the repose which the Land requires, at least every seventh year. Yet there remains enough to feed a number of Men, equal to the sum Total of the Acres, that is to say, three millions three hundred threescore and five thousand : So it was easie to levy twelve hundred thousand Sword Men in a Country, where all People bore Arms, and still to have Corn to sell to Strangers toward the purchase of Cattle ; for if the Flocks that Country produced did not sufficiently furnish them with Wooll and Flesh, we need not doubt but that Tributary Strangers brought them many Cattle. Jehosaphat, besides the Tribute of Money which he exacted from the Philistines, received from the Arabians seven thousand five hundred Rams, and as many Goats, and there are other Examples of the like Tributes : Add to this, That the Israelites lived frugally, and that all the good Land they had was carefully manured ; since there were few Woods that had neither Parks for Hunting, nor Avenues, nor Bowling-Greens, nor Grass-Plats. We see by the Canticles of Solomon, their Gardens were full of Fruit,

Fruit-Trees, and Aromatick Plants; and they must needs be in less pain to provide Lodging than Nourishment, since half nay a quarter of an of Land is more than sufficient to lodge at large, not only a Man, but a whole Family.

II. *The several Captivities of the Jewish Nation after they were possess'd of the Land of Canaan.*

THIS happy Country was divided into thirty Kingdoms or Principalities, when the Israelites under the Conduct of their Captain General Joshua, by the Command of God, made a Conquest thereof, most of the ancient Inhabitants being for their Abominations excluded out of the Land, or destroyed by the Sword of the Israelites, who afterward Govern'd the Country by Princes and Judges, till the time of Samuel, being about four hundred Years: These Rulers or Judges were not all of one Tribe, but the most Antient Grave and Prudent Men were chosen out of every Tribe. Afterwards the Israelites growing weary of this Government under which the Almighty had placed them, at their earnest request, that they might be like other Nations, the Lord appointed them a King, and so their Government was changed from a Theocracy, or Government appointed by God, to that of a Monarchy, under which they continued from the Year of the World 2909, to the Year 3416, during which space of time, by their repeated Idolatries, Oppressions and other great Crimes, they provoked the Almighty to bring them into Bondage under several Foreign Princes, who were ambitious to incorporate that happy Land with their own; and at length by persecuting and putting to death the Saints and Prophets sent them from God, and crucifying the Son

Son of God the Lord of Glory, and the Saviour of Mankind, with their murderous Hands, and finally wishing that the Guilt of his Innocent Blood might fall on 'em and their Children, they brought their Government and Country to utter Ruin and Destruction.

The Israelites were ten Times led into Captivity, Four Times by the Hands of Sanherib, or Sennacherib. Four Times by Nebuchadnezzar, once by Titus Vespasian, and once by Adrian, Emperor of Rome, as it is Recorded in Scripture, and according to the account of Josephus, with other Historians.

The first Captivity was by Sanherib, who invaded the Land, and transplanted the Reubenites, the Gadites, and the half Tribe of Manasseh, he took away also the Golden Calf which Jeroboam the Son of Nebat had made; he carried the Israelites into Hclah, Habor, to the River Gozan, and to the Cities of the Medes: this Captivity was in the time of Pekah, the Son of Remaliah, in the Year from the Creation of the World 3263.

The second Captivity happened soon after, for Heshai the Son of Ela who remained slew Pekah, the Son of Remaliah, King of Israel, and then became the Servant and Subject of Sanherib seven Years; then came Sanherib the second time, and carried away the Tribes of Asher, Issachar, Zebulon and Nephtali, of whom he set free only one out of every Eight, he also took away another Calf that was in Bethel.

The third Captivity was in the Reign of Zedekiah, the Son of Ahaz, in the Fourth Year of whose Reign Sanherib came and intrenched about Samaria, besieging it Three Years, and at length took it, in the sixth Year of the Reign of Hezekiah; so he led away the Israelites that were in Samaria, and the Tribe of Ephraim, and the rest of Manasseh.

The fourth Captivity was by Nebuchadnezzar, who having Reigned Eight Years, made War against Jerusalem, bringing with him the Clinteon Hereticks out of Babylon, Ethiopia, Hemates, Arcim and Sephir-

vaim.

vaim. And in Judea he took an hundred and fifty Cities, in which were the two Tribes of Judah and Simeon, which he carried with him, and caused them forthwith to be sent into Halah and Habor, until the King of Ethiopia rebelled against him, whose Kingdom was on the Southern part of Egypt. Then taking Simeon and Judah with him, he made War with the Ethiopian King. So the Holy and Blessed God placed them in the dark Mountains. Thus in these four Captivities the Ten Tribes were carried into Banishment by Sanherib and Salmanasser. There remained yet of Judah an hundred and ten thousand, and of Benjamin an hundred and thirty thousand in the City of Jerusalem, over whom reigned Hezekiah. Moreover Sanherib, or Sennacherib King of Assyria came out of Ethiopia against Jerusalem again with an Army of one hundred and ten thousand Men, but the Holy God overthrew them, for the Angel of the Lord smote an hundred eighty and five thousand in one Night. This slaughter was in the fourteenth year of Hezekiah, in the year of the World 3294. From which overthrow till the time that Nebuchadnezzar invaded the Jews to the Reign of Jehojakin were an hundred and seven years.

The fifth Captivity was in the fourth year of Jehojakin, when Nebuchadnezzar came the first time and carried away 3023 of the Tribes of Judah and Benjamin, and seven thousand of their most valiant Men of the other Tribes, whom they bound in Chains.

The sixth Captivity was about seven years after, when Nebuchadnezzar came unto Daphne, a City of Antioch, from whence he carried into Bondage four thousand six hundred of the Tribe of Judah, of Benjamin fifty thousand, and of the other Tribes seven thousand, and transmigrated them into Babylon.

The seventh Captivity happened about 9 years after this: For in the 9th year of the Reign of Zedekiah, Nebuchadnezzar in the 10th year of his Reign came the third time to Jerusalem, and overcoming Zedekiah
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he burnt the Temple, took away the Pillars, the brazen Sea, and the Furniture that Solomon had made, and all the Vessels of the House of the Lord, and the Treasures of the House of the King which was in Jerusalem, and sent them all to Babylon. He likewise slew of the Israelites nine hundred and one thousand, besides them that were slain to revenge the Blood of Zacharias. The Levites stood singing a Song, whilst slaughter was made of them, but they were not able to finish it before the Enemy entred the Temple, and found them standing in their places with Harps in their Hands; therefore he carried away in this Captivity 6000 of the Levites, who were of the Seed of Aaron, whom when the Gentiles had brought to the Rivers of Babylon, they demanded of the Jews, Sing us a Song of Sion. Whereat the Priests gnawed off the tops of their Fingers with their Teeth, saying, How shall we sing the Song of the Lord in a strange Land? And the blessed Lord, saith Josephus, (seeing they would not sing a Song) enlarged them, and placed them on the further side of Sambatia. Nebuchadnezzar likewise carried away eight hundred and thirty two thousand, which were all of the Tribe of Judah and Benjamin, leaving only six thousand in Jerusalem, making Gedaliah the Son of Ahikam Ruler over them, who was after slain by Ishmael the Son of Nehemiah, whereupon the Israelites being afraid, fled from their Country into Egypt, in the Year of the World 3416.

The eighth Captivity was in the twenty seventh year of the Reign of Nebuchadnezzar. He took Egypt and Tyre, drowned the Jews that were therein, and the Nations which descended of Ammon and Moab, and of the Land bordering upon Israel, and led Jeremy and Baruch with him into Egypt, with four thousand six hundred Persons more. The Israelites that remained alive in Egypt departed to Alexandria, where they soon increased to many thousands, having their Sanctuary, Altar, Offerings, Incenses, Houses, Studies, Schools in great numbers, and in a short time grew very

very rich and powerful. But wicked Troganus made War upon them, and slew very many of them. These are the eight Captivities or Bondages which beset the Jews during the standing of the first House or Temple. Seventy Years after the desolation of which, Cyrus King of Persia, sent to Nehemiah, Zerubbabel, Baruch and his whole Society to build the second House or Temple. Then Ezra went from Babylon with forty thousand in his Company, and the *Isyaelites* were afflicted under *Cyrus* for thirty three Years, being exposed to the Affronts and Calumnies of their Enemies, and ready to have their Throats cut upon the least Orders of the Great King, as appears by the cruel Edict which *Haman* obtained against them, and from the dreadful effects where they were preserved by *Esther*. Unable were they to finish the Building of the Temple till 20 years after their first return, and it took them up above sixty Years more to compleat the Walls of Jerusalem, which was fourscore Years in re-establishing. After which, during the rest of the Persian Monarchy, they lived very peaceably in a kind of Republick, governed by the High-Priests and the Council of seventy one Elders.

Alexander King of Macedon having destroyed the Persian Monarchy, reign'd twelve years, and then dying, four Usurpers succeeded him, who afflicted the Israelites an hundred fifty-eight years. Then the Sons of Asmonani came and slew those Usurpers, and taking the Dominion from them reigned themselves an hundred and three years. Then ruled one Herod a Servant to Asmonani, who killed his Masters and their whole Family save one Maid whom he loved; But she climbed up to the top of an House and said, *There is no Body left alive of my Fathers House but I alone.* So she cast her self headlong from the top of the House and died. Herod laid her in Honey, and preserved her for the space of seven Years, and it was reported that he had Criminal converse with her after she was dead. After him Herod Agrippa his Son, and Manazah his Nephew

phew poffest the Kingdom an hundred and three Years. And thus have we the four hundred and three Years wherein the second House or Temp'le stood before its fatal fall.

The 9th Captivity of the Jews was under the Conduct of the Romans. When the Jews having made the full measure of their Sins run over, by putting to death the Lord of Life, God's Judgments, according to their deserts, and our Blessed Saviour's Prophecy, quickly overtook them. For a mighty Army of the Romans Besieged, and Plundered the City of Jerusalem, wherein by Fire, Famine, Sword, Intestine Discord, &c. Eleven hundred thousand People lost their Lives. An incredible number it seems to be, but may command our Belief if we consider that the Siege began at the time of the Passover, when in a manner all Judea was inclosed in Jerusalem, all private Synagogues then doing their Duty to the Mother Temple, so that the City had more Guests than Inhabitants. Thus the Passover first instituted by God in Mercy to save the Israelites from Death in Egypt, was now used by him in Justice to hasten their Destruction, and to gather the Nation in a bundle to be cast into the Fire of his Anger,

Besides those who were slain, ninety seven thousand were taken Captives, and they who had bought our Saviour of Judas for thirty pieces of Silver, were themselves sold for thirty a penny.

The General of the Romans in this action was Titus Son to Vespasian Emperor of Rome. A Prince of such an excellent Temper that he was stiled the Darling of Mankind; so virtuously disposed that he may be justly counted the Glory of all Heathens, and Shame of most Christians, so that it was great pity so good a branch had not been better grafted. Thus the ancient Nation of the Jews, which in former times might have been called the Favourites of the Almighty, were utterly destroyed, and the famous City of Jerusalem, which had been surprized and plundered five times before, was totally demolished.

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The first Founder of it was one of the Princes of the Canaanites, called in his own Language, The just King, and indeed he was so, for he was the first Priest that Sacrificed to God, and dedicated a Temple there called Solyma; but David King of Israel having driven out the Canaanites, gave it to the Jews to be inhabited, and after 464 years and three months it was destroyed by the Babylonians, together with the most magnificent and beautiful Temple of King Solomon; upon which one hundred and fifty thousand Men wrought continually till it was finish'd; the Grandeur and Glory whereof you may read in the Holy Scripture. Jerusalem was afterward taken and plunder'd by Asochens K. of Egypt, afterward by Antiochus and Pompey, and lastly by the Romans; and from King David, who was the first Jew that reigned there until Titus destroy'd it, were 1179 Years, and from the time it was first erected until it was thus ruined, were 2177 Years; yet neither the Antiquity, Riches nor Fame thereof, nor the Glory of Religion, did any thing avail to hinder this hard destiny; such was the end of besieging Jerusalem, when none was left to kill more, nor any thing remaining for the Soldiers to get, or whereon they might exercise their Courage, who resolved to spare nothing they could spoil.

Titus laboured to the utmost to have saved the Temple, and many therein, but the Jews by their desperate obstinacy render'd themselves incapable of Mercy, so that he was at length oblig'd to destroy the City and Temple together, and the Temple where so many Burnt-Sacrifices had been offered, was now it self made a Sacrifice, and burnt to ashes; and of that stately Structure, which drew the Apostles admiration, not a Stone was left upon a Stone, the Walls of the City being more shaken with the Sins of the Jews that defended them, than with the battering Rams of the Romans that assaulted them, were levelled to the Ground; three Towers only that were more beautiful than

than the rest, namely, Phaselus Hippicos, and Mariamne, with the Wall on the West-side being left standing, design'd to receive a Garrison, and to remain as Monuments of the strength and Valour of the Romans, who had overcome a place so well fortified ; all the rest being laid so flat, that to those who had not seen it before there was no appearance that it had ever been inhabited.

But while this storm fell on the unbelieving Jews, it was a calm among the Christians, who warn'd by our Saviour's Prediction and many other Prodigies, fled betimes out of Jerusalem to Pella, a private place beyond Jordan, which served them instead of a little Zion, to save them from imminent Destruction.

As for the remaining Jews, Divine Vengeance did continually pursue them till the most part were destroyed, and the rest dispersed throughout the World even to this day ; for first the Inhabitants of Cæsarea slew of the Jews in one day above twenty thousand, and such as fled were taken and imprisoned by Florus the Lieutenant of Judea ; to revenge this slaughter, the Jews fell upon the Syrians, in which Battle thirteen thousand Jews were slain ; the People of Alexandria put fifty thousand to the Sword, they of Damascus ten thousand, and Antonius a Roman Captain slew in Ascalon ten thousand ; and Cestius another Captain slew above fourscore thousand Jews : Vespasian the Father of Titus, in the Siege of Apheca, slew and took Prisoners seventeen thousand one hundred and thirty Persons, in Samaria eleven thousand six hundred, and in Josphata forty two thousand two hundred ; in Joppa so many were killed, and drowned themselves, that the Sea threw up four thousand two hundred, and the rest so totally perished, that there remained not one to carry Tidings to Jerusalem of the loss of the Town : In the City of Tarichea were slain and made Captives forty five thousand, besides those which were given to King Agrippa : In Gamala there perish'd ninety thousand, none being left alive but only two

two Women; in Gascala five thousand died by the Sword: In the City of Gadata were slain thirty two thousand two hundred, besides an infinite number that drowned themselves. These desolations hapned before the destruction of Jerusalem, in which, as I have said, there died eleven hundred thousand Jews by Sword and Famine, the worse Enemy of the two; and there were found two thousand dead in Privies, and filthy sinks; which numbers may not seem incredible, if, besides the former account we add, that it is evident that when Cestius was Lieutenant of Judea, the High Priest at his Request numbered the People which came to eat of the Paschal Lamb, and found them to be two millions and seven hundred thousand Souls, all healthy, and purified. All these Massacres, besides divers others omitted, and infinite numbers slain in the Fields and Villages, which drowned themselves, and were privately made away, amounting to near two millions of People, happened in the space of four years, beginning in the Twelfth of the Emperor Nero, and ending in the Second Year of Vespasian.

The Tenth and last Captivity of the Jews was in the time of the Emperor Ælius Adrianus, about 60 Years after, who Re-built the City of Jerusalem, changing the Situation somewhat Westward, and calling it by his own Name Ælius: In despite of the Christians he built a Temple over our Saviour's Grave, with the Images of Jupiter and Venus, another at Bethlem to Adonis her Gallant; and to inrage the Jews, he ingraved a Swine over the Gates of Jerusalem and a Jew under his Feet, in token of Subjection. Who being inflamed at this great Prophanation of their Land, broke out in open Rebellion, and joined with one that pretended to be the Messias, who call'd himself Barchochab (or Beecozbi) for they are thought to be the same that is, *the Son of a Star*, who said that the Scripture foretold of him, which says, *there shall come a Star out of Jacob*, &c. And Rabbi Akiba,

a Man of great Fame in those times, when he saw him, said, *This is the King, the Messiah*: This Barchochab was (as some affirm it) in Jerusalem before its Destruction, and Akiba applied unto him that of the Prophet Haggai, *the desire of all Nations shall come*; and not only the common People, but the Rabbles and Chief Doctors of the Jews that remained after the City of Jerusalem was destroyed, owned and assisted him, and erected a City called Eitter, as the Metropolis or chief Seat of the Kingdom, declaring this false Christ to be their King; the Emperor Adrian Besieged them in this City, and at length he took it, and cut off the Head of Bencozbi; in this War, by the most modest Accounts, forty five thousand Jews lost their Lives, and such a devastation was made of the whole Nation, that to this day they could never assemble in any great numbers in any part of the World. The Captives were by Adrian transported into Spain, and the Holy Land laid waste, parting with her People and fruitfulness in a great measure all at once: Such Stragglers as escaped this Banishment, and remained behind, were forbidden to enter into Jerusalem, or so much as to behold it from any rise or advantage of ground; yet they obtained of the after Emperors the favour once a year, on the 10th of August, the day whereon the City was taken, to go in and bewail the destruction of the Temple, and People; bargaining with the Soldiers who waited on them, to give so much Money for so long abiding there, and if they exceeded the time, they must give more; so that as St. Jerom saith, they that bought Christ's Blood, were then glad to buy their own Tears.

It is the usual method of Divine Justice to Correct first with Rods, then with Scourges, and if that will not do, with Scorpions; the Jews felt all these three degrees, and never was any People on Earth made greater Examples of Gods Wrath than this his own chosen Inheritance, a peculiar People that might have claim'd the right hand of Primogeniture of Mankind:

And

And if we consult the grounds of these dismal disasters, we may observe, their proud, seditious, rebellious Spirits were more fatal to them than their implacable Adversaries; and that though they were guilty of many Flagitious Crimes, yet their rejecting and Crucifying the Lord of Life and Glory, was the principal cause of their terrible extermination; for after this tremendous Act, nothing ever prospered with them; and if there were no other motive for the Jews Conversion, the length of these heavy Judgments under which they groan to this very day, were enough to convince them that Jesus is the Christ, yea some of their Rabbies and Doctors are very much puzzled, and will stare and shrink their Shoulders, and sometimes break out into a kind of Confession, *That certainly these severe Afflictions could never have continued so many Ages, but for Crucifying one that was more than a Man*: Which together with the punctual accomplishment of our Blessed Saviour's prediction of the utter desolation of their City, Temple, and Nation, might enlighten the minds of any but that stiff-necked and hard hearted Generation, and satisfy them that Jesus of Nazareth hath no other to stand in Competition with him, or that can have the Title, Dignity, or Office of the Messiah appropriated to him; for tho' there have been some false Messiahs, or pretenders to this Dignity, yet they are disclaimed by the Jews themselves, as Seducers and Causes of great misery to their People and Nation; of which sort were Theudas, and Judas of Galilee, Bencozbi afore-named, and some others since; as in the reign of Theodosius the Second, one Moses, of Crete acted the part of a false Saviour upon the Stage of the World, giving out that he was a second Moses, and a Prophet like unto him that God had sent from Heaven, and that he would lead all the Jews from the Isle of Crete through the Sea to Palestine dry shod: The Promises of this bold Impostor wherewith he daily sed the Jews for a year together, so far prevailed upon many of them, that leaving the Towns and

Cities

Cities where they inhabited, they followed him, being perswaded he would conduct them to the Promised Land; at an appointed time great Multitudes of Men, Women and Children repair to him, whom he brings to an high Cliff, or Promontory hanging over the Sea, at his Command many cast themselves down, some of which were drowned, others were saved by Christian Fishermen, who dissuaded them what they could from so mad and murderous an attempt; the Jews finding themselves deluded, thought to lay Hands on the Deceiver, but the false Moses, as if he had been a true Devil, was gone and vanished they knew not whither; this occasion'd many Jews to embrace the Christian Religion, and to leave that way of Judaism, which was subject to such dangerous and costly Deceits.

In the Year 1135. one David Etroi, or David and David, declared that he was the Messiah, and that God had sent him to deliver his People Israel; the King of Persia, in whose Dominions he was, seized upon him, but he being a cunning Magician freed himself, and did many Pranks to the great intraging of that King against the Jews; they to prevent the Ruin they saw coming upon them by his means, made a great Feast for this Mock Messiah, and when he was asleep, in his Drunkenness cut off his Head, and presented it to the King, who thereupon was appeased, and reconciled to them: We read also of one called the King of Thabor, who would needs proclaim himself to be the Messiah, whom Charles the First, Emperor of Germany caused to be burnt; and Maimonides reckons up four other false Christs that did arise among the Jews in Spain and France, who brought great Misery upon themselves and Followers; to which may be added the famous Impostor at Smyrna in 1666, of which you have an account of the latter end of this Book, by all which it is undeniable evident, there is none, who with any colour of probability, can be supposed to be the Messiah, but our Blessed Lord and Saviour Jesus Christ.

III. Probable Conjectures of what is become of the Ten Tribes which were carried Captives, and transplanted by the Assyrians.

THE Jewish Nation being dispersed, and removed out of their own Land by the Ten Captivities afore-mentioned; the present Jews are of Opinion that the Tribe of Benjamin are those who now are settled in Italy, Poland, and Germany, the Turk's Dominions, and all the Eastern parts of the Mediterranean; the Tribe of Judah they believe are settled in Portugal and Barbary, and affirm that some thousand Families of that Race are there, whom they dispense withal, to make a resemblance of Christianity, as far as to be Romish Priests; and many for fear of the Papal Inquisition can join themselves to a Crucifix and Rosary, and upon occasion have again resumed their own Religion in places where they were out of danger; one of them affirming, That his Compliance was only the work of his Nerves and Muscles, and that his Anatomy told him nothing of the Heart was therein concern'd. They say their Messias is to come from Portugal, which they discourse of with much warmth and pleasure, and therefore teach their Children, and expound the Law in that Language in their Synagogues.

But as to the Ten Tribes who were led Captive by Shalmaneser King of Assyria (in the Year of the World 3280, and about 720 Years before the Birth of our Saviour) and were carried beyond the River Euphrates, mentioned 2 Kings, Ch. 17. The generality of the present Jews say, they know not what is become of them; yet several inquisitive Christians being very desirous of the Conversion of that Nation from their obstinate unbelief, have made divers Con-

jectures

jections of the Countries whereunto these Ten Tribes were carried by the Assyrians. Among others Dr. Fletcher, who was Agent for Queen Elizabeth to the Emperor of Russia, is of opinion they may be found among the Tartars, the Word Tartar in the Syrian Tongue signifying Remnants or Remainers, for which he renders several Reasons, from the Observations he made during his Residence some Years among the Russes.

As 1. From the place whither they were transplanted, which was into the Cities of Media, which is situated about the Caspian Sea, containing a very large Territory, now posselt by the Tartars, and by the consent of all Historians that have written of the Assyrian and Persian Monarchy, they have resided there ever since the Reign of Cyrus, who after he had obtained the Kingdom, did first invade these Scythian Shepherds or Tartar People, about two hundred years after the Israelites were carried thither, who were grown by that time a great Warlike People, and made a general desertion from the Assyrians in the tenth year of Esarhaddon; and being united in one Community, they disdained to mix with other People.

2. Their Towns and Cities had the same or like Names with the ancient Towns and Cities of the Israelites; their Metropolis, or chief City, tho' now deformed with many Ruins, is Samarchan, which Travellers report hath many Jewish Monuments, where the Great Tamerlain carried about Bajazet the Turkish Emperor in an Iron Cage. This Name differs no more from Samaria (the Seat and Chamber of the Kings of Israel) than many other Cities in the World do, by the several pronunciations of different Nations. They have also Mount Tabor, a City called Jericho, Corazin, and several other places mentioned in Scripture. These Tartar Cities are inhabited by so many as are sufficient to defend them from the hostility of the Persians and other Borderers. But the greater

Part, who are commonly called Schythian's Shepherds, seldom come into any City or standing Houses but in Winter-time; abiding in Tents or walking Houses, carried upon Wheels like Carts or Waggon. These in Summer-time when the Grass is grown for Forage, march with their Flocks and Herds North and North-East from the South-East Parts, where they continue all the Summer in distinct Hoords or Armies, under the conduct of the Princes and Vicegerents, constituted by the great Cham their Emperor, and graze along by the way as they go till they come to the next Stage or resting Place, where they encamp their Waggon-Houses in the form of a great City with many Streets and Avenues, continuing there till their Cattel have eat up all. Thus they proceed by short Stages till they arrive at the farthest Point toward the North, and then return toward the South and East Parts another way, where their Cattel have fresh Pasturage, and so retiring by easie Journeys, before Winter, they arrive again into the South-East Countries, near the Caspian Sea, into a more mild and temperate Climate, where they remain all the Winter within their Cities or Cart-houses, set together in form of a vast Town, till the approaching Spring invites them to go their former progress.

3. They are distinguished into several Hoords and Tribes, united under one Government, and communicable in all things but intermarrying, to avoid confusion of Kindreds, except the publick defence or safety make it necessary for them to join together as one People. And this division of Tribes without Commixtion, which was observed by no other Nation but the Jews, is still most religiously continued among the Tartars.

4. The number of their Tribes is the same, which are Ten in all, no more nor less than the Israelites, from one of which it is supposed the Turks have their original.

5. The Tartars have a Tradition from their Ancestors,

cestors, that they had their Pedigree from the Israelites, who were transplanted near the Caspian, or Hircanian Sea; from which Tradition it is reported that Tamerlane the Great would boast himself, that he was descended from the Tribe of Dan.

6. Though the Tartar Language be yet unknown, because they live as a Savage People, without Society or Commerce with other Nations, suffering none to come within them; Yet the Russes affirm, That their Language hath many Arabick Words, and is not much different from the Turkish Tongue, which many Travellers observe has much affinity with the Hebrew.

Lastly, The Tartars are Circumcised, as were the Israelites and Jewish People. As for the other two Tribes of Judah and Benjamin, which for their notable Infidelity, and Contempt of the Son of God, were massacred, dispersed, and captivated by the Romans; it is well known both where they are, and how they live, not distinguish'd by their Tribes, not yet united into one Policy or Community, but diffused in small Numbers, and deprived of all, save their Name, which they retain rather for a Reproach than an Honour, being thereby noted by other Nations to be that People, whom God has rejected for their Infidelity.

If it be objected, That it is a thing unworthy, and unbecoming the great Mercy of God to this People, whom he vouchsafed to choose out of all the Nations of the World, to be his peculiar, to suffer them to degenerate into Tartars, who are esteemed the most vile and barbarous People upon Earth. It may be answered, That it may well consist with that most holy and perfect Justice, to abase so wicked and so rebellious a People against their God as the Israelites were, and to cast them from the highest Heaven to the lowest Centre of Dishonour.

Others conjecture that the first Inhabitants of America were the Ten Tribes of the Israelites, whom the Tartarians conquered and drove away. After which by God's Providence they hid themselves behind the

vast Mountains of Cordillera. And that as they were not captivated all at once, but in the Reigns of several of their Kings, as you have already heard, so they were also scattered into divers Provinces, as America, Tartary, China, Media, to the Sabbatical River, and into Ethiopia; of this Opinion was Manassch Ben Israel, an Hebrew Divine and Philosopher, who resided in England in 1650, and was a chief Agent for admitting the Jews into this Nation, to the then governing Power. He then published a Book, called, *The Hope of Israel*; wherein he gives many Relations to fortifie his Conjecture, particularly that of Aaron Levi in 1644.

This Aaron Levi (saith he) gave the following account to me, and other eminent Portuguese at Amsterdam at the time aforesaid. That above two years before, he going from Port Honda, in the Spanish West-Indies in America, to conduct some Mules of an Indian, named Castellan, into the Province of Quity, in Company with other Indians, among whom one was called Francis Cazicus, a great Tempest happened as they passed over the Mountains Cordillera, which threw the laden Mules to the Ground; the Indians complained of their great Losses by the Storm, yet confessed that they deserved greater Punishments than this for their many heinous Crimes. Francis bid them be patient since they should shortly enjoy rest: They replied, They were unworthy of it, and that the barbarous cruelty of the Spaniards toward them was sent of God, because they had so ill treated his Holy People, who were of all the most Innocent. They then concluded to tarry all Night on the top of the Mountain, and Aaron Levi took out of a Box some Bread, Cheese and Junkets, and gave them to Francis, upbraiding him that he had spoken disgracefully of the Spaniards, who answered, That he had not told one half of the Miseries and Calamities they had suffered from that inhumane Nation, but that they should be revenged of them by the help of an unknown People.

After

After this Aaron Levi went to Carthagena, where he was for some time imprisoned, but being at length released, and much affected with what he had heard from Francis, from whence he began to imagine that the Hebrews or Jews were those innocent People which the Indian had mentioned: He resolved to return to Honda, and find him out, which having happily effected, he asked the Indian whether he remembered what he had spoken upon the Mountain? who replying, Yea, very perfectly. Aaron thereupon ingaged him to take a Journey with him, giving him three pieces of Eight to buy him Necessaries. When they were got out of the City Aaron confessed himself to be an Hebrew, of the Tribe of Levi, and that the Lord was his God, and all other Gods. were but Mockeries. The Indian being amazed, asked him the name of his Parents? He answered, Abraham, Isaac and Jacob. But said Francis, Have you no other Father? he replied, Yes, his Fathers Name was Ludovicus Montezinus. I am glad of that said the Indian, for I was in doubt to believe you while you seemed ignorant of your Parents. Aaron swearing that he spoke the Truth. The Indian ask'd him if he were not the Son of Israel? Who affirmed he was, desiring Francis more fully to explain himself. After which having sat down and refresh'd themselves, the Indian thus began.

If you have a mind to follow me your Leader, you shall know whatever you desire, only I must tell you, that whatsoever the Journey is you must go it on foot, and eat nothing but parched Maiz and Indian Corn, and omit nothing that I require of you. Aaron consented to all; next Day being Monday, Francis bid him throw away what he had in his Knapsack, and put on a pair of Shoes made of Packthred, and follow him with his Staff. Whereupon Aaron leaving his Cloke, Sword, and other things about him, they began their Journey, the Indian carrying on his Back three Measures of Maiz, two Ropes, one full of Knots with a hooked Fork to climb up the Mountains. The other

was to pass over Marshes and Rivers, with a little Axe, and Shoes made of Linnen Packthred. They being thus rigged, travelled the whole Week till the Sabbath-day, on which resting, the next Day they went on, and on Tuesday about eight in the Morning they came to a large River; then said the Indian, Here you shall see your Brethren, and making a Sign with a red Linnen Cloth, which he wore instead of a Girdle, thereupon they saw a great Smoak on the other side of the River, and soon after, upon such another Sign as they had made before, three Men and a Woman came rowing toward them in a little Boat, and being come near, the Woman went ashore (the rest staying in the Boat) and talked a long while with the Indian in a Language which Aaron understood not: She then returned to the Boat, and told the three Men what she had learnt of the Indian. The Men always eying Aaron, they came presently out of the Boat, and imbraced him. the Women after their Example doing the like. After which one of them went back to the Boat, and then the Indian bowed down to the Feet of the other two, and of the Woman, they raised him up and imbraced him very courteously, talking a great while with him. After this the Indian bid Aaron be of good Courage, and not expect that they should come again to him till he had fully learnt those things that they would tell him at the first time. Then those two Men standing on each side of Aaron, uttered in Hebrew the 4th ver. of Deutronomy, 6. *Hear O Israel, the Lord our God is one God.* And then added what follows, making a short pause between every particular.

1. Our Fathers are Abraham, Isaac, Jacob and Israel. These Four they signified by holding up three Fingers, and then added Reuben, by adding another Finger. 2. We will bestow several places on them that will live with us. 3. Joseph dwells in the midst of the Sea; making a sign with 2 fingers put together, and then parting them. 4. Speaking fast, they said, Some of us will go forth to see, and to tread under foot. At which Word they winked

wicked and stamped with their Feet. 5. One Day we shall all of us talk together, and we shall come forth as issuing out of our Mother the Earth. 6. A certain Messenger shall go forth. 7. Francis shall tell you more of these things. They making a Sign with their Finger that much must not be spoken. 8. Suffer us that we prepare our selves. Then turning their Faces every way they prayed, O God do not stay long. 9. Send twelve Men; making a Sign that they would have Men with Beards, and who were skilful in Writing come to them.

This Conference being ended, the same Men returned on Wednesday and Thursday, and repeated the same things, without adding a Word. At length Aaron being concerned that they did not answer what Questions he asked them, nor would suffer him to go over the River, he threw himself into their Boat, but being forced out again, he fell into the Water, and was in danger of being drowned, for he could not swim, but being got out, they seemed angry with him for his rash attempt, and for being too inquisitive to know more than they had told him, which they signified by Signs and Words, as the Indian interpreted them to Aaron. When these four were gone, four more came back in the same Boat, who all as with one Mouth rehearsed the nine forementioned Particulars, without adding a Word, and in the three Days which they continued there, about three hundred came and returned. These Men were somewhat scorched by the Sun, some wore their Hair down to their Knees, others shorter; they had comely Bodies, well cloathed with Ornaments on their Feet and Legs, and a Linnen Cloath wound round their Heads.

Aaron said, That when he designed to be gone on Thursday Evening, they were extream kind, furnishing him with all Necessaries for his Journey back again, intimating that they were well provided with Meat, Cloaths, Cattle, and all other Conveniences. Having taken their leave of these courteous Strangers, Aaron and his Indian arrived at the place where they had

rested the Night before they came to the River; You remember Francis, said Aaron, that my Brethren told me you should discover something to me, I would therefore intreat you to be so kind as to relate it. The Indian reply'd, I will tell you the truth of what I know, as I have receiv'd it from my Fore-Fathers, but if you press me too earnestly, you will make me utter Lies; attend therefore I pray to what I shall speak.

Thy Brethren are the Sons of Israel, and were brought hither by the Providence of God, who for their sakes wrought so many Miracles, that you will scarcely believe the account of them that I have learnt from my Fathers. We Indians made War upon them, and uled them more severely than we are now handled by the Spaniards, and by the instigation of our Magicians whom we call *Mohanes*, we went armed to that place where you saw your Brethren, with an intent to dismay them, but not one of those who went thither came back again: Whereupon we raised a great Army and set upon them again, but with the same success, for none escaped, which happened also the third time; so that India was almost bereft of all its Inhabitants but old Men and Women; the old Men therefore, and the rest who survived, believing that the *Magicians* used false dealing, resolved and consulted to destroy them all; and many being killed, those who remained promised to discover somewhat that was not known; upon this the old Men desisted from slaying them, and the *Magicians* declared as follows;

That the God of the Children of Israel, whose destruction they had occasioned, is the true God, that all that which is ingraven upon their Stone Tables is true, that about the end of the World they shall be Lords of the whole Earth; that some should come who would bring them much good, and after they had enriched the Earth with all good things, those Children of Israel going forth out of their Country, should subdue all Nations under them, as their Ancestors

cestors subdued their Enemies, and that they would be happy if they could make a League with them.

Hereupon five of the Chief Indians, whom they call Cazici, and who were my Ancestors, having understood the prophecy of the Magicians which they had learned of the Wise Men of the Hebrews went thither, and after much entreaty obtained their Desires, having first made known their mind to that Woman whom you saw was my Interpreter, for your Brethren will have no Commerce with Indians, and if any of ours enter into their Country, they instantly kill them; neither do any of your Brethren pass into our Country: Now by the help of that Woman we made this agreement with them.

1. That our Five Cazics should come to them without any other Company at the end of every seventy Months.

2. That he to whom any Secrets should be revealed should be above the Age of 300 Moons, or Months, that is, near 30 Years old.

3. That they would discover nothing in the presence of any but the Cazici alone, and in a desert: This Secret, said the Indian, we keep among our selves, hoping for great Favours from them, in requital for the good Offices we have done for many of their People, but it is not lawful for us to visit them till after seventy Months, unless some new or very strange Accident occur; and this fell out thrice in my time.

First, When the Spaniards came into their Land.

Secondly, When some Ships were discovered in the Southern Sea; and,

Lastly, When you arrived, whom they had long wish'd for and expected.

They rejoiced much for these three new things, because they said several Prophecies were fulfilled: Here the Indian concluded his Discourse.

Aaron Levi likewise said, that three other Cazics were sent to him by Francis to Honda, who heartily imbrace

imbraced him, but would not tell their Names ; they ask'd Aaron of what Nation he was ? Who answer'd, An Hebrew, of the Tribe of Levi ; and that God was his God : Whereupon they again imbraced him, and said, The time will come when you shall see us, and shall know us ; we are all your Brethren by God's singular Favour ; then bidding him farewell, they departed, saying, We go about our business : The Indian being left behind, he, after having saluted Aaron, took his Leave also, saying, Farewel my Brother, I have other things to do, I go to visit thy Brethren with other Hebrews Cazici, who are secure in this Country, for we rule all the Indians, and after we have finished our Business with the wicked Spaniards, we will bring you out of your Bondage by God's help ; not doubting but that he who cannot lye will assist us according to his Word and Promise.

This Aaron Levi, saith Rabbi Manasseh Ben Israel, who gave the preceding Relation, being a Jew of our Order, born of honest Parents at Villefleur in Portugal, a Man of about 40 Years old, honest, and not ambitious, deserves to be credited in what he says above many others : He went to the Indies, where he was put into the Inquisition as a Successor of a Jew in Portugal, whom Don Manuel the King forced without Law or Religion to turn Christian, who yet to this Day privately practices their Religion. Being freed out of the Inquisition, he diligently inquired into these things, and was not quiet till he came to Amsterdam to tell us the good News ; I my self was well acquainted with him for six Months that he dwelt here, and I sometimes made him take an Oath in the presence of honest Men, that what he told was true ; and 2 years after he took the same Oath on his Death-Bed.

The same Author adds several other Relations to prove the probability of the Jews being the first Inhabitants of America, being driven thither by the fury of their Enemies.

Esdraſ says that the Ten Tribes which Salmanaſer carried Captive (in the Reign of Hoſhea) beyond Euphrates, determined to go into Countries far remote, in which none dwelt, whereby they might the better obſerve their Law; and that as they paſſed over ſome Branches of Euphrates, God wrought Miracles, ſtopping the Courſe of the Flood till they were gone over. From whence it may be gathered, that the Ten Tribes went to New Spain and Peru, and poſſeſſed thoſe two Kingdoms, which were then without Inhabitants, to which they might arrive, by going out of Tartaria into Greenland, and from thence, by the Streight of Darien, or Arrian unto Ameica, it being not above fifty Miles from thence: And La Vega, a famous Spaniſh Author writes, That in Collai, an eminent Province in the Weſt-Indies, near a Lake, called by the Spaniards Chuta, among other Antiquities and great Buildings there, a ſtately Fabrick is to be ſeen, which hath a Court fifteen Fathoms broad, a Wall that compaſſeth it two Furlongs high; on one ſide is a Chamber forty five Foot long, and twenty two broad; and that the Court, the Wall, the Pavement, the Chamber, the Roof, the Portal, the Pillars of the two Gates of the Chamber, and of the Entrance, are made only of one Stone; the three ſides of the Wall are an Ell thick. The Indians ſay this Houſe is dedicated to the Maker of the World, and is judged to have been a Synagogue built by the Iſraelites, ſince the Indians never knew the uſe of Iron, wherewith this Building was joined together. Other Indians being asked about it, declared that their Fathers told them it was erected by a People who were white, and bearded like the Spaniards, that came thither a long while before the Indians, Inhabitants there, and continued ſome time after, till they were driven farther North, into this large New World.

The Indians retain many Hebrew Cuſtoms, which it is thought they learnt from the Iſraelites, for in many places they Circumciſe themſelves, they rend their

Gar.

Garments upon some sudden misfortunes, or the death of any; they kept Fire continually burning upon their Altars in their Temples dedicated to the Sun, and forbid Women to enter into them till they were purified: Every fifty Years they celebrated a Jubilee at Mexico, the Metropolis of Peru, with great Pomp; every Seventh or Sabbath day all Persons were obliged to be present in the Temple to perform their Sacrifices and Ceremonies; they were divorced from their Wives, in case of Incontinency, they married the Widows of their dead Brethren; they had also some knowledge of the Creation of the World, and of the Universal Flood; all these Instances seem to demonstrate that these Gentiles learned these things from the Jews that lived in those places.

Furthermore, the Indians are of a brown Colour, and without Beards, but in the new World white and bearded Men were found, who had never Commerce with the Spaniards. And the Emperor Charles the Fifth sending Philippus Utre to discover and plant the Northern Region of America; and having learned of their Neighbours the greatness of that People who were the present Inhabitants, both in Wit and War, he determined to make a Conquest of them; who when he had marched many hundred Miles, at last came toward a rich City full of People, and fair Buildings, and not far off saw two Husbandmen tilling the Ground, whom his Soldiers designed to have made Prisoners to have been Guides to them: The Men perceiving themselves beset fled apace towards the City; Philip Utre and his Horsemen pursued them hard, and had almost taken them; whereupon the Husbandmen stood still, and with their Spears wounded Philip in the Breast, piercing through his Breastplate made of Wooll to keep off Arrows; he wondring at the dexterity of the People, judged it his wisest Course not to proceed any further in that Province against a Nation so expert in War, and who only with a Spear durst to resist armed Men; and thereupon
reti-

retired the same Day he came; and to this Day none go to that People, neither is it known which way to come thither. A Spanish Poet describing this Territory, says,

*Some Countries there so populous are seen,
As one continued City, which have been
Never as yet discovered, but unknown
To other Nations, have lain hid alone:
Not found by foreign Sword, nor foreign Trade,
Do either seek, or suffer to be made;
But unacquainted live, till God shall please
To manifest his Secrets, shew us these.*

Again, Pizarro the Spanish Captain having revolted from his Nation, went to search out new Countries of the Indians, who lived North Eastward, whose number could never be known, because it is reported to extend above two thousand Miles in length; Peter Osua another Captain, went with some Soldiers up a great River in Canoes, and at length came to a large Plain, where many Houses were built on the Water-side by the Indians; they still went on 48 Hours together, and saw a great number of tall white Houses, which they feared to go into, because the Inhabitants were numerous, and a noise of Hammers heard like Goldsmiths. The Indian said the People were tall of stature, comely in presence, with as great Beards, and as Valiant and Warlike as the Spaniards.

Eight other Spaniards, after nine Months travelling North Westward in America, came to a Mountain, to whose top they arrived with difficulty, from whence they discovered a Plain, encompass'd with a pleasant River; on the Banks whereof dwelt a People who were white, and bearded; and in the Reign of the late King Philip the Third of Spain, five Ships were sent from Panama to discover some unknown Lands in America. The Captain was scarcely entred into the South Sea, but he found Land, which he called the Islands of Solomon and Jerusalem.

In his course of Sailing he kept close to the shore of these Isles, and saw the Natives, who were of a brown Colour, and took many; others dwelt in greater and more fruitful Islands; these were white Men, and wore long Garments of Silk: The Pilot bringing one of the Ships too near the Shore, she was split upon a Rock, the Islanders running greedily to see the sight: The Captain leaving this Island, went further on to discover the main Land; and having sailed about an hundred Leagues in sight of the Shore, he perceived by the Smoke that the Country was inhabited; whereupon entering one of their Ports, many white Men with yellow Hair come to the Ships side; they were tall like Giants, richly Cloathed, and had long Beards. But another of his Vessels being wrecked in the Haven's Mouth, he was forced to put again to Sea. Whereupon the Natives sent to Chalosti, or principal Men to him, who were brown (like those of the first Island) with Sheep, Fruit, and other Provisions, which they freely bestowed upon them; but withal, strictly charged them depart from their Coasts at their peril. The Captain brought these two Chieftans into Spain, yet could learn nothing of them but by Signs, and instead of Answers, (when they were asked) they would shew their Beards, as if their Lords that sent them were such kind of Men: And if they were questioned about Religion, they held up their Fingers to Heaven, implying that they worshipped but one God. In a little while they dyed in Spain, and so did the Captain, who designed by the King's Command, to have made a second Voyage, with a great Army, for subduing this Potent People.

Lastly, a Dutch Mariner lately sailing near these Countries, put into an Harbour in a pleasant River, where he found some Indians who understood Spanish, of whom he bought Provisions and Dye Wood; by whose Directions he sailed two Months up a large River, where he met with white Men bearded, well Cloathed.

Cloathed, and abounding with Gold, Silver, and many precious Stones, having no Commerce with the Spaniards. By this account they were thought to be Israelites, and some Jews designed to have sent him again to the same place, to enquire more fully into the Matter, but his Death, which happened soon after, prevented all future discovery.

By the preceeding Relations, Rabbi Manasseh endeavours to make it probable, that part of the Ten Tribes are seated in America; and somewhat to corroborate his Conjectures, I will give an Account of what Mr. William Penn writes concerning the Natives of Pensilvania, which is a part of America, lately inhabited by the English, and under his Government.

For their Original (saith he) I believe them of the Jewish Race, and of the Stock of the Ten Tribes; for,

First, They were to go to a Land not planted, nor known, which to be sure Asia and Africa were, if not Europe; and he that intended that extraordinary Judgment upon them, might make the passage not uneasy to them, from the East Parts of Asia, to the West of America.

Secondly, I find them of like Countenance, and their Children of so lively resemblance, that a Man would think himself in Duke's-Place in London, where the Jews inhabit.

Thirdly, They agree in Rites and Ceremonies, they reckon by Moons, offer their First-Fruits, have a kind of Feast of Tabernacles, are said to build their Altars with Twelve Stones, whereon they Sacrifice the first and fattest Buck they have; their Mourning a Year, their Customs about Women, with many other things, are very consonant to the Jewish Law. He adds, That their Language is very lofty, and much like the Hebrew: That they believe a God and Immortality; for they say there is a great King that made them, who dwells in a Glorious Countrey to the Southward

Southward of them, and that the Souls of the Good shall go thither, where they shall live again.

To proceed, Manassch Ben Israel says, that the Ten Tribes being conquered at several times, we may suppose they were carried into several parts of the World, and as he believes some went to the West-Indies from Greenland by the Streight of Annian, so others might go out of Tartary into China, by that famous Wall in the Confines of both. One Argument is taken from the Relation of the two Jesuits, who erected their Colleges in those Countries, and declare that they found the Jews came in former times into these Kingdoms; and that a certain Jew coming to one of the Jesuits, named Dr. P. Riccius, at Pequín, and having read in a Book written by a Chinese Doctor, that the Jesuits were not Turks, and knew no other God but the Lord of Heaven and Earth, he would have perswaded him that he did profess the Law of Moses; and going to the Jesuits Church, he saw there the Picture of the Virgin Mary, and the Child Jesus in her Arms, and St. John the Baptist worshipping of her: Whereupon the Jew thinking it was the Effigies of Rachel and her two Sons, Jacob and Esau, he bowed also to the Image, but with this Apology, that tho' he worshipped no Images, yet he could not but honour those who were the Forefathers of the Jewish Nation; and seeing the Four Evangelists painted on each side of the Altar, he ask'd if they were not Four of the Twelve Sons of Jacob. From him P. Riccius understood that there were Ten or Twelve Families of Israelites in Pequín, where they had built a very neat Synagogue, in which their Forefathers and themselves have kept the Five Books of Moses with great Veneration for six hundred years past. He affirmed, that in Chequin another Province of China, there were a great number of Jews, and a Synagogue, who knew nothing of the coming and suffering of Jesus Christ, and therefore are thought to be of the Ten Tribes, and observe many Jewish Ceremonies. In

In the History of Persia we find, That in the Reign of the Emperor Zeno, Firuz made a double War with the Tribe of Napthali, in which he was at length destroyed; for being brought into an unknown streights and passages, without hope of extricating himself, he obtained Peace, upon Condition that he should swear never for the future to attempt any thing against them, and that he should do reverence to the conquering Commander of Napthali, in token of subjection; the Persian General was forced to submit to these Terms, but by the Counsel of the Magicians, he performed his Submission craftily, for he bowed toward the Eastern Sun whom the Persians Worship, that his own People might suppose it done in way of Worship, and not to honour his Enemy, neither did he perform the other part of his Agreement, though confirmed by Letters Patents, for not digesting the disgrace of bowing to his Enemy, he raised a new Army, and marched against them; but being a second time entrapped by the difficulties of the Country, he lost his Life, and many with him in a Gulph, which the Napthalites had prepared for him, by covering it over with Reeds, and Earth on the top. The Treaty of Peace was hung upon a Spear at a distance, that this perfidious Prince might see it, and thereby remember his Oath, repent and desist from his desperate Enterprize, but he utterly disregarded it, and came on furiously, till at length himself, and the greatest part of his Forces fell into that deep Ditch, from whence there was no redemption. When by this unexpected fall he saw that he must perish, he pull'd off from his right Ear a Pearl of vast bigness and whiteness, and threw it a great way from him, either to hinder his Corps from being known, or else to prevent any after him from enjoying so precious a Jewel. These our Author affirms to be Jews; and Relicks of the Tribe of Napthali, whom Tig'ath Pileсар the Assyrian carried into those places, 2 Kings 15. 29. their Countenance which is white, their Government, Manners, and many

many other Circumstances confirming the same.

Ortelius the Great Geographer writes, That in the Country of Tabor, adjacent to Persia, there dwell a People, who though they have lost the Holy Writings, yet obey one King, whose Brother, called David the Reubenite, came into Portugal in 1530. (having seen India in his Passage) where he perverted the King's Secretary to Judaism, who fled from Lisbon with him, calling himself Selomah Molho: He in a short time was so well versed in the Jewish Law, yea, in the Cabala, or Secret Mysteries thereof, that he made all Italy admire him. The Secretary, together with the Reubenite, endeavour'd to draw the Pope, Charles V. Emperor of Germany, and Francis the first King of France to Judaism. Molho was taken at Mantua, and burnt alive in 1540, yet was offered his Life if he would again have turned Christian. The Reubenite was by Charles V. carried Prisoner into Spain, where he shortly after died. This David constantly affirmed, That Two Tribes of Israel were there, and other Tribes a little farther under their own Kings and Princes, and were an unspeakable number of People. Perhaps the Province of Tabor is the same with that of Habor, mentioned 2 Kings 17. where it is said that the Ten Tribes were brought by Shalmanassar to Habor and Halah.

Part of the Ten Tribes also live in Ethiopia in the Habessin Kingdom, as divers of that Country reported at Rome, and Boterus relates, that two Potent Nations dwell near the Head of the River Nilus, one of which are Israelites, who were governed by a mighty King. From whom it is supposed the Habessins learned Circumcision, the Observation of the Sabbath, and other Jewish Rites, and without doubt, saith my Author, they also dwell in Media; for Josephus writes, That all Israel dwelt in Media, for two Tribes only settled in Asia and Europe, and lived subject to the Romans. And the other Ten live on the other side Euphrates, where they are exceeding numerous. And

this

this King Agrippa seemed to believe as a thing certain, when in an Oration to the People of Jerusalem, to dissuade them from rebelling against the Romans, he thus speaks, *What Associates (says he) do you expect to join with you in your Rebellion and War? Doth not all the known World pay Tribute to the Romans? Perhaps you hope for help from them beyond Euphrates.*

Lastly, (My Author says) all think that part of the Ten Tribes dwell beyond the Sabbatical River, which is said to be about the Caspian Sea, of which the Testimony of Josephus is famous, *The Emperor Titus, saith he, passing between Arca and Raphanes, Cities of King Agrippa, he saw the wonderful River, which though it be swift, yet it is dry on every seventh Day, and that Day being past, it resumes its ordinary Course as if it had no Change, and it always observes this Order. It is called Sabbatical from the Solemn Feast of the Jews, because it intimates their rest every seventh Day, on which God himself rested after the Creation of the World. This River runs all the Week with such swiftness and impetuosity, that it carries away with it the Sand and Stones, which is the cause that the Tribes who live beyond it remain shut up, and cannot discover themselves. For though on the seventh Day the River doth rest, and is quiet, yet it is forbidden to the Jews to take a Journey on that Day. And for that reason they have remained there miraculously concealed for some Ages. Neither is this so strange, since there are many things which we know, and yet can give no account of their Original: Are we not at this Day ignorant of the Heads of the four Capital Rivers, Nilus, Ganges, Euphrates and Tygris, and many large Countries are yet discovered. Yea, some are unknown by being placed beyond Mountains. So it happened in the Reign of Ferdinando and Isabella about 1400, that some Spaniards were found out by accident at Barneca, about ten Miles from Salamanca in Spain, to which place they fled when*

when the Moors possess'd Spain, and dwell there eight hundred Years without being discovered. Furthermore as to the Sabbatical River, I heard it from my Father (saith Mannasseh Ben Israel, and Fathers do not use to impose upon their Sons) that there was an Arabian at Lisbon in Portugal, who had an Hour-Glass filled with the Sand taken out of the bottom of this River, which run all the Week till the Sabbath, and then ceased; and that every Friday in the Evening this Arabian would walk through the Streets of that City, and shew this Glass to the Jews, who counterfeited Christianity, saying, Ye Jews, shut up your Shops, for now the Sabbath comes. I should not speak of these Glasses, saith he, but that the authority of my Father has great power over me, and induces me to believe that the Miracle is from God.

Let the Reader believe what he thinks fit of these Relations, which I thought for the strangeness of them not unpleasant to insert. I shall conclude with the Consequences which my Jewish Author deduces from them, namely, 1. That America, or the West-Indies was anciently inhabited by a part of the Ten Tribes, which passed thither out of Tartary by the Streights of Annian. 2. That the Ten Tribes are not in any one place, but in many, because the Prophets have foretold their return shall be into Palestine out of divers places. 3. That these Ten Tribes did not return at the building of the Second Temple. 4. That at this Day they retain the Jewish Religion. 5. That the Prophecies concerning their return to their Country are of necessity to be fulfilled. 6. That from all Coasts of the World they shall meet in Assyria and Egypt, God preparing an easie pleasant way, and abounding with all things, as Isaiah saith, Chap. 40. and from thence they shall fly to Jerusalem as Birds to their Nests. Lastly, That the Kingdom shall be no more divided, but the Twelve Tribes shall be subject to one Prince, who is under the Messiah the Son of David, and that they shall never be driven again out of their Land.

IV. *The State of the Jews after their Extermination, and the present Condition of Palestine, &c.*

After the Desolation of Jerusalem the Jews were dispersed throughout the World, and especially in Spain, where the Emperor Adrian commanded them to dwell; yet found every where so little Favour, that having divers times been put to grievous Mulcts and Ransoms, they were all at last quite thrust out of Europe.

The first Christian Prince that expelled the Jews out of his Territories, was that Heroick King Edw I. who was such a sore Scourge also to the Scots; and it is thought divers Families of those banished Jews fled then to Scotland, where they have propagated since in great numbers: Witness the Aversion this Nation hath above others to Hogs Flesh.

Nor was this their Extermination for their Religion, but for their notorious Crimes; as poisoning of Wells, counterfeiting of Coins, falsifying of Seals, and crucifying of Christian Children, with other Villanies. This happened in the Year 1292. And sixteen Years after France followed our Example. It was near two hundred Years after that when Ferdinand turned them out of Spain; and five Years after him, Emanuel of Portugal did the like.

But the Countreys from whence they were last expelled were Naples and Sicily in the Year 1539. In other parts of Christendom they reside yet in great numbers, as in Germany High and Low, Bohemia, Lithuania, Poland and Russia; in Italy also they are found, but in no Country subject to the King of Spain.

They live very quietly at Rome under the Pope's Nose,

nose, and St. Mark makes no scruple to entertain them at Venice: In sundry places of the Ottoman Empire they are very numerous; so that it is thought Constantinople and Thessalonica only have near twenty thousand.

Asia is full of them, as Aleppo, Trippoli, Damascus, Rhodes, and indeed all places of Commerce and Traffick; there are Numbers also in Persia, Arabia, and all out Cranganor in India.

In Africk they have their Synagogues and Lombards, as in Alexandria, Grand Cairo, Fesse, Tremesen, and divers places in the Kingdom of Morocco: There are about one hundred Families left in Jerusalem, but the place where they are most unmingled is Tiberias, which the Turks gave to Mendez the Jew for some signal Services; thither they oft bring or send the Bones of their dead Friends, who have left large Legacies, to be there interred from other places.

The City of Jerusalem was afterward re-edified by Elius Adrianus, and given to the Christians, from whom it was taken by Cosroes and the Persians, in the Year 615. and from them forcibly wrested by Haumar, and the Saracens in 637. Next it fell into the power of Catlu Moses, and the Turks in 1099, under whose Oppressions when it had long groaned, Peter the Hermite stirred up the Western Princes to relieve the distressed Christians, whose designs attained their wished effect, under the Banner of the victorious Prince Godfrey of Bulien, in the Year 1093. This Godfrey, for his Merits, was to have been invested with the Royal Wreath of Majesty, which he denied, thinking it unfit to wear a Crown of Gold where his Saviour had worn a Crown of Thorns; yet for the common Good he accepted the Title; after whom reigned these Christian Princes: Baldwin the first, Baldwin the Second, Fulk Earl of Anjou, Baldwin the Third, Almerick, Baldwin the Fourth, Baldwin the Fifth, Guy of Lusignan, the last King of Jerusalem during whose time Saladine the Sultan of Egypt won

the Kingdom, which his Successors defended against all Invasions, till the Year 1517, when Selinus the first Emperor the Turks added the Holy Land, together with Egypt to his Empire; and so the whole Country of Palestine, with the City of Jerusalem, are under the Dominion of the Turks to this Day, which is inhabited by some Christians, (who make a great benefit of shewing the Sepulchre of Christ) and of late Years also by Moors, Arabians, Greeks, Latines, Turks, Jews; nay, I may say, with People of all Nations.

The whole Land containeth four Regions, Idumea, Judea, Samaria, and Galilee. Idumea beginneth at Mount Cassius, or as some will at the Lake Sirion, reaching to the Eastward of Judea; the chief Cities are Maresa, Rhinocorura, Rapha, Antedon, Ascalon, Azotus, and Gaza. Maresa was the Birth-place of the Prophet Micah. Near unto this Town Judas Macchabeus overthrew Gorgias. Rhinocorura, Rapha and Antedon are Towns of no great Note. Of Ascalon Sir George Sandis writeth thus in his Travels, That it is a Place now of no great reckoning, more than that the Turk doth keep there a Garison. Venerable heretofore among the Heathen for the Temple of Dagon, and the Birth of Semiramis, begotten of the Goddess Decreta, who inflamed with the Love of a certain Youth that sacrificed unto her, and having by him a Daughter, ashamed of his Incontinency, put him away, and exposed the Child to the Desarts, and confounded with Sorrow, threw her self into a Lake replenished with Fish, adjoining to the City: This Decreta is said to be that Dagon the Idol of the Agrotonites mentioned in the Scripture, which signifieth the first of Sorrow; who had her Temple close by the Lake, with her Image in the Figure of a Fish, excepting the Face, which resembled a Woman; but the Infant nourished by Doves, which brought her Milk from the Paps of the Pastures, after became the Wife of Ninus, and Queen of Assyria, whereupon she was called Semiramis, which signifies a Dove in the Syrian Tongue,

in memorial whereof the Babylonians did bear a Dove in their Ensigns, confirmed by the Prophecy of Jeremiah, who foretelling the devastation of Judea, adviseth them to flee from the Sword of the Dove.

Azatus, where was a sumptuous Temple built by the Lieutenant to Demetrius; eight Miles beyond that stands Acheron, or Ekron, where Beelzebub was worshipped, to whom Ahaziah sent to enquire of his Health.

Lastly, Gaza, or Aza, one of the five principal Cities belonging to the Palestines (called Philistines in Scripture:) Gaza signifieth strong, and in the Persian Language a Treasure, so said to be called by Cambyfes, who invading Egypt, sent hither the Riches purchased in that War; it was also called Constantia by the Emperor Constantine, first famous for the Acts of Sampson, who lived about the time of the Trojan Wars, whose Force and Fortunes are said to have given to the Poets their invention of Hercules, who lived not long before him; and it was afterwards famous for two Wounds there received by Alexander the Great, and was then counted the chief City of Syria.

Also there lieth Joppa, now Jasta, a famous Mart-Town, and a good Haven; where Jonah took Ship to fly to Tarsus, where Peter raised Dorcas from Death to Life, and where he lying in the House of one Simon a Tanner, was in a Vision taught the Conversion of the Gentiles. This City they report to have been built before the Flood. Here reigned Cepheus the Son of Phenix, whose Daughter Andromeda was by Perseus delivered from a Sea-Monster, some of whose Bones the People had wont to shew to Strangers, even till the flourishing of the Romans. Here lyeth Gath also, the Country of the huge Giant Goliath.

Judea is the chiefest part of Palestina, and is of the same extent now as it was when it was the Kingdom of Judea, and entertained the two great and puissant Tribes of Juda and Benjamin. It lyeth between the midland Sea and Lacus Asphaltite, or the dead Sea, and betwixt Samaria and Idumea: It took this

Name from the Tribe of Judah, in which lieth the once famous City Jerusalem.

Besides Jerusalem also, there are in this Country divers other Towns and famous Cities; as Jericho, Turris Stratonis, afterwards named Cæsarea; Hebron formerly, now Arbea; also Mambre, and Carioth, that is to say, a Town of four Men, the Birth-place of Judas Iscariot, who betrayed our Saviour Jesus-Christ, Emaus, and divers others; and beyond Jordan, Markberus, a Town with a strong Castle; here stood the Towns of Sodom and Gomorrah, which for their Sodomy and Abomination, were consumed with Fire from Heaven, and lie now buried in that cursed Lake Asphaltites, so named of the Bitumen which it vomiteth, called also the Dead Sea, perhaps in that it nourisheth no living Creature, or for its heavy Waters hardly to be moved with any Wind; so extream salt, that whatsoever is thrown thereinto not easily sinketh. Vespasian for a trial caused divers to be cast in, bound Hand and Foot, who floated aloft, as if supported by some Spirit. They say, that Birds flying over it, fall in as if enchanted or suffocated with the Poyson of the ascending Vapours. Samaria lieth in the midst, between Judea and Gallilee; the Land is so called from the Metropolis Samaria, built by Omri King of Israel, and now called Sebastii; the Towns in it are Sichem, afterwards Neapolis, Capernaim, Bethsaida, and Chorazin.

Galilee lieth between Mount Lebanon and Samaria, and is divided into upper and lower Galilee. Upper Galilee bordered upon Tyrus, called otherwise Galilee Gentium, or the Heathenish Galilee. Lower Galilee lieth near unto the Lake of Tiberias, and to Nazareth: In it are the Towns of Naim, Cana, Nazareth, and Gadara. The Holy Land is seated between two Seas and the River Jordan: It hath within it many Navigable Lakes and Meers, abounding with Fish. The River Jordan runneth through the midst of this Country, dividing it into two parts. St. Jerome writeth, That this River springeth out of two

Fountains, not far distant one from the other ; the one called Jor, the other Dan, shooting out like two Horns, which meeting together, make the great River Jordan. The chief Mountains in the Holy Land are Mount Hermon, lying in the East Part thereof, and Mount Tabor in the West, both of them being very Great and High, so that the other Hills about them, are but Arms and Branches of them : For the Mountains Ebal, Betherton, Mispa, or Mospoa, and Bethel are reckoned under Mount Hermon ; Gilboa, Gerezin, Saron and Mount Carmel by the Sea side, are counted under Mount Tabor.

There are, also about Jerusalem, Mount Sion, Moriah, Mount Olivet, Mount Calvary, and others, with goodly Woods and Forests, full of all kind of Deer, and many wild Beasts.

In this Land, especially in and about Jerusalem, there were many stately and magnificent Buildings, as namely, Mons Domus, and the Castle of the Jebusites, into which King David brought the Ark of the Lord, where it remained till Solomon's Temple was finished. The Remainder and Ruins of these Buildings are yet to be seen to this Day ; yea, it is said, that in this very place the Lord Christ eat the Paschal Lamb with his Disciples : There is also the Sepulchres of David and other Kings of Judah ; and the House of David, which yet retaineth the Name of David's Tower. Upon Mount Moriah are to be seen some remainders of Millo. Above all which we must call to mind the most excellent and beautiful Temple of King Solomon, upon which one hundred and fifty thousand Men wrought seven Years continually till it was finished. The Glory and Magnificency thereof you may read in the Scripture. The Temple of the Sepulchre, at the first Building, was highly revered by the Christians of those parts, and even until this Day is much resorted to, both by Pilgrims from all parts of the Romish Church, and by divers Gentle men of the Reformed Churches, partly for Curiosity

and partly for Antiquity of the place. It is farmed from the Turk, and kept by the Popes Creatures; whoſoever is admitted to the ſight of this Sepulchre payeth nine Crowns to the Turkiſh Offices: So that this Tribute is worth to the Grand Signior Eight Thouſand Ducats yearly.

V. *Of the Septuagint, or Seventy Jewiſh Interpreters of the Law of Moſes.*

WHEN Alexander the Great, King of Macedon and Greeche, had conquered the chiefſt part of the then known World, he dy'd a young Man, being not above 30 years of Age; after whole Death his Kingdom was divided among four of his principal Captains or Generals, as it is written, Dan. 8. *His Kingdom ſhall be broken, and four Kingdoms ſhall ſtand up out of the Nation.* He left behind him a Son of tender years, named Archelaus, whole Tutor perceiving him like to be wiſe and valiant, he gave him a poiſoned Drink which kill'd him, and then uſurp'd his Dominions. Theſe four Generals made War upon each other, one of whom called Stolomeus Philadelphus reſolved to have the Law of *Moſes* tranſlated into Greek, with intent to raiſe a Quarrel againſt the Jews, and to draw them from their Law and Religion; hereupon he appointed ſeventy antient Jewiſh Rabbies to perform the ſame, whom he ſhut up a part in a Room, every one by himſelf, that they might have no Communication with each other; when they had finiſhed the Work, tho' they had alter'd thirteen places of Scripture, yet they agreed ſo fully in the ſenſe and meaning thereof, as if all had been written by one alone, which may be reckoned to have happen'd rather by a miracle than any thing elſe. The Thirteen Places are theſe:

I. *Genesis* 1. they tranſlated, God created in the Beginning, &c. putting no Word or Thing before the

Name of God, which way is generally used in the Greek Tongue, and might prevent the King from taking Berisheth, or the Beginning to be the Creator, and Elohim, or God, for the Creature.

II. Genesis 1. 26. instead of Let us, they translate it, I will make Man after my own Image; I, for We, that it should not be thought there was a plurality of Gods, or that the Almighty consulted with any one therein.

III. Genesis 2. 1. they translated, And God finished the sixth Day, and rested the seventh; instead of, And God ended his Work which he had made on the seventh Day; sixth for seventh, lest it should seem that he had made any thing on the seventh Day, and in it had ended his Working.

IV. Genesis 11. 7. they translated, Go to, I will go down and there I will confound their Language; instead of, And us go down; lest he should have been thought to have been many.

V. Gen. 18. 12. they translated, And Sarah laughed, speaking to them that stood by her; instead of, Sarah laugh'd within her self, saying, lest Ptolomy should mock them, and say How do you know what she said to herself.

VI. Gen. 49. 6. About Jacob's Words to Simeon and Levi, they translated them, For in their Fury they killed a Man, and in their Self-will brake down a Wall, instead of kill'd an Ox (as it is in the Margin of our Bibles) that the King might not deride them for turning their revenge against a Beast.

VII. Exod. 4. 20. And Moses took his Wife and his Son, and set them upon that that could bear a Man, instead of an Ass; lest the King should scoff at the great Prince and Lawgiver Moses, because he rode upon an Ass, which was very contemptible among the Greeks, and that he should object how could an Ass bear a Woman and two Children? He would never have been so hard put to it, if he had not been a Beggar.

VIII. Now the sojourning of the Children of Israel, who dwelt in Egypt, was 330 Years, Exod. 12. 40.

Notwith-

Notwithstanding they abode in Egypt but 210 Years, as their Father Jacob foretold them, Descend ye (the Letters of which Words in Hebrew signifie 210) neither; so that the computation of 430 Years must commence from the time that Isaac was born, which was the holy Seed of Abraham; therefore they translated it, And the dwelling of the Children of Israel in Egypt (and other Lands) was 430 Years.

IX. And unto the little ones of the Children of Israel he stretched out his hand, Exod. 4. Little ones they put for Princes, lest the King should say the great Men escaped, but the Children of the Sons of Israel were punished.

X. Numb. 16. 15. And Moses said I have not taken one Ass from them; this they translated, I took of them nothing of value, because Ptolemy might say, Tho' he took not an Ass, yet he might take Rewards of them of much greater value and price.

XI. Deut. 4. 19. Lest thou shouldest be driven to worship the Sun, the Moon, and the Stars, even all the Host of Heaven, which the Lord thy God hath divided (or imported) to all Nations under the whole Heaven; they added, The Lord thy God hath imparted (to shine) upon all Nations; lest he should say the holy and blessed Lord hath divided the Sun, Moon, and Stars to all People, and hath given them license to worship them.

XII. Deut. 17. And hath gone and served other Gods, which I have not commanded; they added, To worship, lest the King should say, that the Lord did command 'em to serve some other Gods besides himself.

XIII. They translated an Hare, little Feet, because the King's Wife was called Hare, and he might not say they mocked him.

When these seventy Elders had translated the Jewish Law into the Greek Tongue, Ptolemy instead of being offended with them, rejoiced much at their Wisdom and Unanimity, honouring them with Princely Apparel, and with Gifts, sent them home merry and glad, together with large Oblations and Offerings to the God of Israel.

A Strange and True
 ACCOUNT
 Of the Late
 TRAVELS
 OF TWO
 English Pilgrims,

*And what Admirable Accidence besel them in
 their Fowrney to Jerusalem, Grand Cairo,
 Alexandria, &c.*

In a Letter from H. T.

THough it pass for a general Proverb that Travellers may lye by Authority, yet knowing the Justice of my Cause, I thus salute my Friends from Jerusalem. Since my departure from Grand Cairo toward the Holy Land, I writ a Letter from Rama, the place

place where Rachel wept for her Children, and would not be comforted; which with seven others I sent by the Caravan of Damascus, to be convey'd to Constantinople, and thence to England, but doubting they are not arrived there, I thought good by this to relate my Travels to Jerusalem, and Troubles there, with the memorable Antiquities I saw in that City, and elsewhere, till my return back to Alexandria.

Departing from Grand Cairo, I came to the place where it is said the Virgin Mary rested with our Saviour in her flight to Egypt; from thence, I with my fellow Traveller Mr. John Bunel, both in our Pilgrim's Habits came to the Town of Canko, and for want of a better Lodging, were compelled to lie that Night upon the bare Ground, next Morning we came to a Town call'd Phibits, in the Land of Gozan, where we met with a Company of Turks, Jews, and Christians, and about seven hundred and fifty Camels, all bound for Damascus over the Desarts, also twenty two Greeks and Armenians, designed for Jerusalem, whose Company we were glad of; in this Town I went to a House, where I saw a strange secret of hatching Chickens by artificial Heat, of which I had seen the like at Grand Cairo, but not in such large Numbers; the manner whereof is, that the People of the adjacent Countries bring their Eggs in great quantities upon Asses or Camels to this place, where there is an Oven or Furnace kept temperately warm, the Master standing ready at a little Door to receive the Eggs by Tale and Measure, which sometimes amounts to forty Thousand in a Day, and at twelve Days end, more or less, they come again to receive their Chickens; some Ranges contain near two thousand Eggs, the Furner taking an account of the Names and Numbers of every Owner; but if he have two hundred thousand at one heat, he mingles them all together, and then lays them in order upon a Bed made of Camels and Pidgeons Dung burnt, and in an hollow place underneath, about three foot broad, is another Layer of the same,

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under which the Fire is made, which yet appears only like Ashes, yielding a temperate heat to the next Concave; and the heat being resisted by the Dung laid upon pieces of withered Trees, sends forth an extraordinary Vapour, which at length pierces the mixt Earth, and by degrees infuseth warmth and life thro' the Shells in ten or twelve Days, which when the Furner perceiveth by the breaking of the Shells, he begins to gather them, but of an hundred scarce sixty thousand ever come to good; and if it be Cloudy, or Lighten, Thunder or Rain, then all are lost and dye; but if they be hatch'd in the best manner possible, yet they are always imperfect, having either a Claw too much or too little, and very few in their right shape: when the People come for their Chickens, the Furner proportions them according to the success, reserving to himself every tenth Chicken for his Labour: This Art is scarce practicable in England, because the Air is seldom clear ten Days together.

From hence we proceeded toward the Desert of Arabia, which we must of necessity pass, before our arrival at Jerusalem; parting from Philbits, we travelled all Night with the Caravan of Damascus, pitching our Tents on the Borders of the Desert, where we stay'd two Days for fear of the wild Arabs; next Day we passed over a great Bridge, the Water under it being salt, coming out of the Sea at Dimiata, and cut out by Men's Labours 150 Miles into the main Land, by Ptolomy King of Egypt, who designed to make a passage from the Red Sea into the Mediterranean, but being informed that this Project would have laid Egypt all under Water, he desisted, and built this Bridge to pass over, which divided Arabia from Egypt, and which he had no sooner passed, but were assaulted by the wild Arabs; and tho' we were above a thousand in Company, yet we could not prevent them from carrying off a Camel laden with Calhooes in the Night, and wounding four of our Men, one mortally, and my fellow Pilgrim Bunell narrowly escaped in the Skirmish.

Next

Next Day we came to a Well of brackish Water, and from thence came to Carga, one of the three Castles built by the Turks to secure Travellers through the Desert against the Arabs; having paid the usual Tribute, we proceeded to another brackish Well near the second Castle of the Turks, and from thence were guarded by a Company of Soldiers to the Third, called Rachel, travelling twenty four Hours without resting; here it was told us the King of Egypt and Judea fought many great Battles, which we thought improbable, there being no Forage for an Army but Sand and Salt Water: Having paid another Toll, we came to Gaza in Palestine, a very fruitful Country, being now clear of the Desert: In this Town they shew the place where Sampson pull'd down the two Pillars, and slew himself and the Philistines, and the situation of the Country seems to confirm the same; from thence we went to a place called by the Arabians Canne, by the Christians Beertheba, on the Borders of Judea, and pitched our Tents close under the Walls of Ramoth in Gilead; here I stay'd all Day, and wrote 8 Letters, which I sent by the Caravan to Constantinople for England,, and the next Morning we with other Christians set forward for Jerusalem, and rested that Night at a place about 16 Miles from Hebron, where the Sepulchre of Abraham the Patriarch stands, being 5 short Miles from Jerusalem: Next Day being Noon, I had sight of the Holy City, and thereupon kneeling down, and saying the Lord's Prayer, I gave God most hearty Thanks for conducting me to behold with my Eyes this renowned Place, whereof I had heard and read so much. When I and my Companion came within a furlong of the Gates, we went all along singing and praising God, till we came to the West Gate of the City, and there we stay'd, because it is not lawful for a Christian to enter unadmitted, my Companion advised me to say I was a Greek, to avoid going to Mass, but I not having the Greek Tongue, refused, saying, I would neither deny my Country nor Religion;

Religion. Whereupon being demanded what we were, Mr. Bunel reply'd in Greek, That he was a Grecian, and I an English Man. This gave him admittance to the Greek Patriarch, but I was seized and cast into Prison, for the Turks absolutely deny'd that they had ever heard either of my Prince or Country, or that they paid any Tribute. The Father Guardian, who is the Protector of all Christian Pilgrims, chiefly procured my Imprisonment, because I protested that I would rather be protected by the Turk than by the Pope or himself, for which Contempt he endeavour'd to perswade the Turks that I was a Spy, and so ought to be put into the Dungeon.

But it pleas'd God my Confinement was but short, for that very Day I was released, tho' known to be a Protestant, by a very providential Accident. It happen'd, that while I stay'd at Ramoth-Gilead aforementioned, I went to a Fountain to wash my soul Linnen, and being earnest about my Business, suddenly there came a Moor to me, who taking my Cloths out of my Hand, and calling me by my Name, said, He would help me. You need not doubt but I was much amazed to hear my self named in a place so far distant from my Country, Friends and Acquaintance; which he perceiving, spake thus to me in the Frank Tongue; *Why Captain, I hope you hope you have not forgot me, for it is not forty Days since you set me ashore at Alexandria, with the rest of the Passengers which you brought from Argiers, in your Ship called the Trojan: And here is another in this Carravan, whom you likewise brought in Company with me, that would not be a little glad to see you.* I asked him, If he dwelt here? He reply'd, No; but that he and his Fellow were going in the Carravan to Damascus, (which they call Sham) and from thence to Bagdat, or Babylon, and so to Mecca, to make an Hodgee, as they call those who have visited Mahomet's Tomb, and that he dwelt in the City of Fesse in Barbary. Having well observed him, I remembered to have seen him in my Ship, though

though one Man among the 300, which I brought from Argiers, is not easily known, they being Turks, Moors, Jews and Christians altogether. I desir'd to see his Companion, whom, after he had wash'd my Linnen, he call'd, and him I knew very readily. These two concluded that one of them should go with the Carravan, and the other accompany me to Jerusalem, which he did with great Care and Kindness in this strange Land, and which I do impute to God's Goodness toward me for my deliverance out of the Troubles I soon after fell into.

When this Moor saw me imprisoned in Jerusalem, my Dungeon being right against the Sepulchre of Christ, he wept, but yet bid me take Courage, and instantly went to the Bashaw and Sanjack of the City, before whom he took his Oath that I was the Master of a Ship, who had brought three hundred Turks and Moors into Egypt from Argiers and Tunis, who design'd a Pilgrimage to Meccha, to visit Mahomet's Tomb. This Moor being a Mahometan, prevailed so much, that coming back, accompanied with six Turks, he called me to the Door of the Prison, and said that I must come out and go to the House of the Pater Guardian, and put my self under his Protection, and that I should be forc'd to no Religion but my own, except it were only to carry a Candle; to which I willingly condescended. And having paid the Fees of the Prison, I was instantly discharged, and brought to the Guardians Monastery. The Pater coming, took me by the Hand, and bid me welcome, marvelling that I should so much err from Christianity, as to put my self rather under the Turks than his Protection. I told him, I did it to avoid wronging my Conscience, by going to Mafs. He reply'd, Many English Men had been there, but being Catholicks, went to Mafs: And that they told the Turks at the entrance of the Gates that they were French Men; For, said he, they do not know what you mean by an English Man. Therefore I would advise any of your Country-men that undertake the

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the like Travel to call themselves French Men, or Britains, when they enter Jerusalem, because either of these are well known to the Turks. He farther ask'd me how old our Queen was? and why she did not contribute to the maintenance of the Holy Sepulchre as well as other Kings and Princes? with other frivolous Questions, which I answer'd accordingly.

In the Evening Mr. John Bunell, who pass'd for a Greek, came freely to me, yet was confin'd to this Monastery, or else must leave the City, for the Papists bear such sway, that none must continue there but those who enter themselves under their Protection.

Mr. Bunell and I standing together in the Court of the Monastery, twelve well fed Friars came to us, each of them carrying a Wax-Candle burning, and two more for us two: Another Friar brought a Basin of warm Water mingled with Roses and other sweet Flowers, and a Carpet being spread on the Ground, and Chairs set for us, the Pater Guardian came and set us down, giving each a Candle. Then came a Friar and pull'd off our Hose, and wash'd our Feet. When he began to wash the other twelve Friars began to sing, and continued so till we were washed, and then they went along singing, and we with the Guardian came to the Chappel in the Monastery, where one began a Sermon, tending to prove how meritorious it was for us to visit the Holy Land, and see those sacred Places where our Saviour's Feet had trod. The Sermon being ended, they brought us into a Chamber where our Supper was prepared, which at first we were afraid to eat of, but trusting in God and their seeming Kindness, we fed heartily, supp'd plentifully, and after praising God, we lodged decently.

Early next Morning we arose, and having saluted the Pater Guardian, he appointed us seven Friars and an Interpreter, to shew us all the Holy Places in the City of Jerusalem, except those in Sepulchra Sancta, for that required a whole Day. The first noted place they call'd Judicial, then the House of Veronica, and

and demanding what Saint she was, they told us it was she that wiped our Saviour's Face as he passed by in his Agony : Next we came to the dolcrous Way, as they termed it, which our Lord passed through to his Crucifixion. In this Street they shew the House of the rich Glutton, at whose Gate poor despised Lazarus lay. We came next to the place where the Soldiers compelled Symon of Cyrene to help our Saviour to bear his Cross, and where the People wept, to whom Christ said, O Daughters of Jerusalem weep not for me but for your selves, &c. Next is shewn the Church where the Virgin Mary fell into an Agony when Jesus passed by bearing his Cross. Then we came to Pilate's Palace, of which a great Arch remains, standing over the High-way, and a Gallery atop, with two great Windows on each side; into which, they told us, Christ was brought when he was shewn to the Jews, and they desired to have Barrabbas sav'd. At the foot of the Stairs is the place where our Lord first took up his Cross. Next is the Christian Church of St. Ann, where they say the Virgin Mary was conceived and born. Then the Pool where Christ cleansed the ten Lepers. Afterward we came to St. Stephen's Gate, and were shewed some of the Stones wherewith that Saint was martyr'd. We then came to the Stairs which lead to the Port Area, or East-Gate of the Temple, built by King Solomon upon Mount Moria, in which was the Sanctum Sancto-um, the Holy of Holies, and where divers Relicks are repositied, but now a Turkish Mosque or Church is built in the same place.

Thus I spent the second Day almost all within the Gates of Jerusalem. Next Morning, after our Devotions, and Respects to the Pater-Guardian, we hired Asses for the Friars and Interpreters, and rid directly towards Bythinia. By the way we were shewn the place of the fruitless Fig-tree which our Saviour cursed. Then the Castle of Lazarus, whom Christ loved so well, but it lay all in ruins, two Walls only remaining. Also we

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we were shewed three old Walls of Martha's House, and the Stone where the two Sisters met our Lord, and told him that Lazarus was dead; and hard by the place where he rais'd him from Death after he was bury'd three Days, and where he was after bury'd when he dy'd, which is kept in good repair by the Priests; from hence we rode to Mount Olivet, passing through Bethphage, where our Saviour took the Ass and Colt on which he rode to Jerusalem on Palm-Sunday. At the foot of Mount Olivet they shewed where the Angel saluted the Virgin Mary; and on the top of it the place from whence our Lord ascended; at the sight whereof the Friars commanded us to say five Ave-Maria's, and five Pater-Nosters, but we only repeated the Lord's Prayer, and departed: This is the highest part of Mount Olivet, from whence Westward, we had the Prospect of the New Jerusalem; South-West we saw Mount-Sion, adjoining thereto, also the Brook of Kedron, the Pool of Siloa, the Garden wherein our Saviour was in an Agony, and was betrayed by Judas; the Tomb of Absalom King David's Son, and of Jehosaphat, both in the Valley of Gethsemane; full South I saw all Bythinia and Bethpage, from whence we came, and North-East may be seen Jericho, and the River Jordan fifteen Miles off; South-East is the Lake of Sodom and Gomorrah, about one hundred Miles long, and eighteen broad; all these places I set with my Compass on Mount Olivet, where I continued two Hours and an half.

Descending Weward, we saw the place where Sr. Pelagia did Penance in the Habit of a Friar, at which I smil'd, and they asking the Cause, I reply'd, It was out of my Creed to believe Pelagia was a Saint; they answer'd, They would shew me sufficient proof of it in good Authors when I came home at Night, but I had neither leisure nor desire to be inform'd; next was the Place where our Saviour foretold what Judgments would befall the Jews; then where he made the Lords Prayer, and where the Apostle made the Creed; further

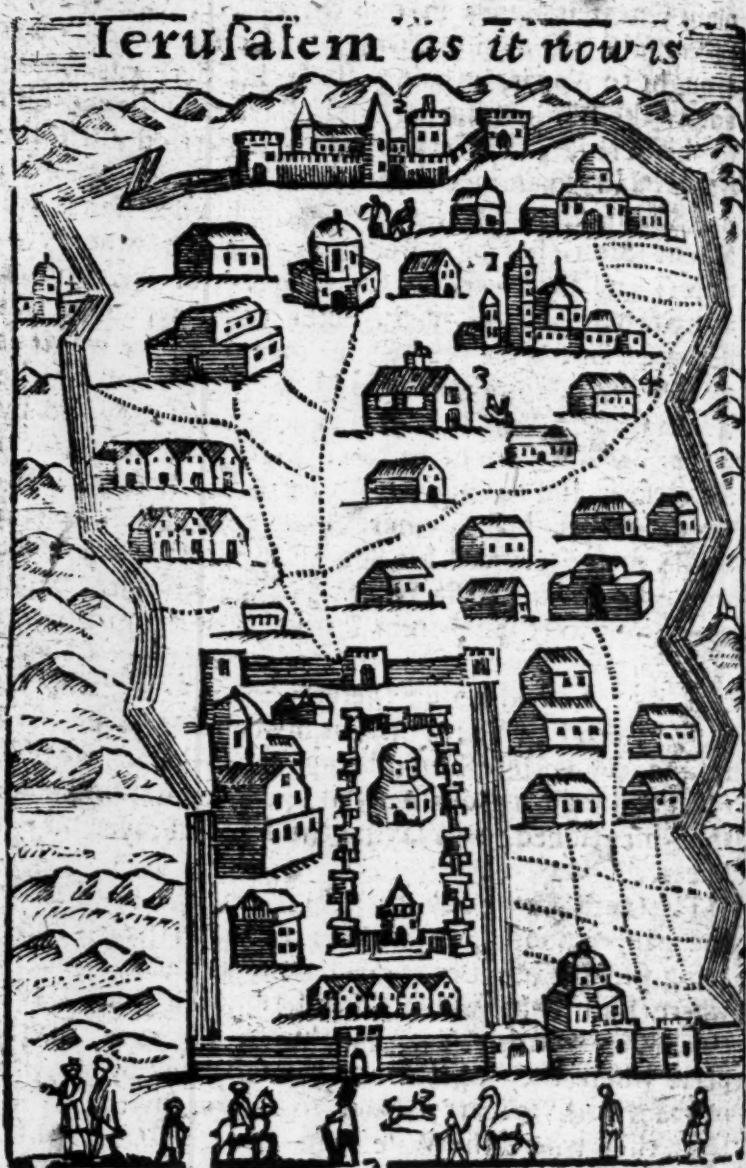
further on was the place where our Lord went over Jerusalem; where the Virgin Mary gave the Girdle to St. Thomas, and where she pray'd for St. Stephen; likewise the Church of the Virgin Mary, wherein were the Sepulchres of her self, her Mother Anna, her Husband Joseph, and many others: This Church standeth at the Foot of Mount Olivet, built (as they say) by Helena, the Mother of Constantine the Great; the Friars went into the Virgin Mary's Sepulchre, and said Mass, the while we went to Dinner:—Here is a Fountain of very clear Water, and a Vault, into which we went down, where an extraordinary Echo is heard; hence we came to the Cave where Judas was when he went to betray his Master; and a little further is the Garden where our Saviour left his Disciples when he was in his Agony, commanding them to watch and pray, but found them sleeping: From hence they brought us to the Garden where Christ was taken, all these places we saw coming down from Mount Olivet, and in the Valley of Gethsemane; riding into the Town of that Name, we saw the Sepulchres of Absalom and Jehosaphat, with the Brook of Kedron aforementioned, which had then no Water, it being only a Ditch to carry off the great Rains that fall from Mount Olivet, and Mount Sion, being in the Valley between them; here they shew a Stone mark'd with the Feet and Elbows of Christ, in throwing of him down when they seized him, the prints whereof they say remain to this Day.

From hence we rid to the place where St. James the younger hid himself, and afterward was bury'd there; then where Zachariah the Son of Berachiah was buried, and where the Virgin Mary used often to pray; thence to the Pool of Siloa, where Mr. Bunel and I washed our selves, and were shown the place where the Prophet Isaiah was sawn asunder; then we came to an excellent deep Well, where, they say, the Jews hid the Holy Fire in the time of Nebuchadnezzar; ascending an Hill South of Mount Sion, we saw a Valley
where

where the Apostles hid themselves in an hollow Rock or Cave; higher up we came to the Burial-place for Strangers, which they say the Chief Priests purchased with the thirty pieces of Silver which Judas returned them after he had betrayed his Lord; it is called A-celdama, and hath three holes above, and a vent on the side; from the holes a-top they let down the dead Bodies about fifty foot deep, I look'd down and saw three Corps late'y interr'd, but smelt such a loathsome stink as made me so sick, that I desir'd the Friars to return home; we went thence through the Valley of Gehemion; but resting an Hour by the way, after having refresh'd my self with a few Raisins and Olives, which we carried with us, and a little Water that I brought from the Pool of-Siloe, I resolv'd to proceed, and ascending Mount Sion, saw the place where St. Peter having deny'd Christ, and hearing the Cock crow went out and wept bitterly; mounting higher, they shew the House of the Virgin Mary near the Temple, and the place where the Jews attempting to take her was convey'd away by a Miracle; higher yet we saw Caiapha's House, and the Prison wherein the High Priest detained our Saviour; above this was a little Chappel of the Armenians, where at the high Altar they shew the Stone which was upon our Saviour's Sepulchre, and removed by the Angels, and the Pillar whereon the Cock stood—that crow'd when St. Peter deny'd Christ; then where our Lord eat his last Supper; where the Holy Ghost descended upon the Apostles; and where Christ appeared to his Disciples eight Days after his Resurrection, and shewed his Wounds to unbelieving Thomas; and not far off, upon Mount Sion, the place where the Virgin Mary dy'd; and likewise a place purchased by the Pope from the Turks to bury European Christians in; they said that the Year before five Englishmen were buried there in one Week, which we thought was very strange, unless they were poysoned by the Friars.

Hence we came to the House of Annas the High-Priest, of which only two of ruinated Walls now remain; near it stands an old Olive-Tree, whereto the Friars said our Saviour was bound; for when he was brought to Annas, he being asleep, his Servants would not awake him, so during their stay, they bound him to this Tree, and afterward he was carried into the House and examined; departing hence we came to the South Gate of the City, which also stands on Mount Sion (having already view'd the other two Gates) and there we saw the Churches of St. Thomas, and St. Mark, whither St. Peter came when he was delivered out of Prison by the Angel; thence we went to Zebedee's House, and so to a place kept by the Abastins, and ascending through a dark Entry, led by a Line or Cord, we came to an high place near Sancta Sepulchra, and having pay'd two pieces of Silver, entered another place, where they told me Abraham would have sacrificed his Son Isaac: Hence we came to the Prison where St. Peter and St. John were, being next Door to that wherein I my self was imprisoned; being arrived at the North Gate on Mount Calvary side, I took good notice thereof, but it being late, we went directly home: This was my third Days progress in and about Jerusalem, being much tired with so often dismounting our Asses at every memorable place afore-mentioned, and saying the Lord's Prayer on our Knees.

The next Day early we rid out of the West Gate, and passing South, we left Mount Sion on the left hand, being shew'd the House of Uriah, and the Fountain where Bathsheba washed her self when King David espy'd her off his Turret; thence we went to the place where the Angel took up Habbakkuk by the Hair of the Head, to carry Meat to Daniel in the Lyon's Den, then where the Wise Men saw the Star, where the Virgin Mary rested her self under a Tree between Berlehem and Jerusalem, which they still repair by setting another Branch near the Root of it; next the
Houle



1. Christ's Sepulchre. 2. David's House. 3. David's House. 4. The Virgin Mary's House.

House of Elisha the Prophet, and his place of repose upon an Hill, from whence I saw Bethlehem at a distance; thence we went to an old ruined House said to be Jacob's, and in a Field adjoining they shew the Tomb of Rachel his Wife two Miles off, in the same Field, is a Town call'd Betesula, inhabited by Christians; in this large Field Sennacherib encamped, he besieged Jerusalem; near which is the Field where the Angels brought Tidings of great Joy to the Shepherds; from thence we rid to Bethlehem, about two Miles off, and coming to the Monastery, wherein were about ten Friars, I was kindly received, and brought into the Great Church, and from thence into a large Entry, where seeing Mr. Hugo Staper's Name twice set, I put mine between: Hence I went down Stairs into a Vault, where was a Chappel built in the place (as we were told) where Christ was born, where he was laid in a Manger, and where he was presented with Gifts by the three Wise Men: Over this is a great Church, where they shew the Tombs of divers Holy Men; on the Leads of the Church I met with the Name of Hugh Stapers again, but of no other English Man, so I graved my own, then went to drink with the Friars; next we saw the place where the Virgin Mary hid her self when search was made to kill the Children.

Leaving Bethlehem (after having paid three pieces of Gold for our Dinners, being eight in Company) we rid to the Well where King David's three Captains fetcht him Water through the whole Host of the Philistines, being not far from Bethlehem towards Jerusalem, and hath three places to draw Water up: Hence we return'd to Jerusalem, and paying nine pieces of Gold to the Turks, they let us in to the place called Sepulchra Sancta, or the Holy Scriptures; locking the Gates after us, where we stay'd from four in the Evening till eleven next Day. Without the Gate I observed at least one hundred Lines or Strings hanging, and in it a hole big enough to put in a little Child, which they told us serv'd to give Victuals in for those that lie within

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within the Church, who are above three hundred Christian Men and Women that live there continually, and can neither go out nor in but when the Turks open the Gates for some Pilgrim, which sometimes happens not in fourteen Days; so these Christians have all their Families there, and Sheds built of Boards for them, who think it doubtless very meritorious to lie Night and Day in the Sepulchre of Christ. The Strings at the Gate have each a Bell fastned at the Lodgings, and when their Servants without bring them any Meat, each rings the Bell belonging to his Family, who accordingly come and receive their Food: There are Christians of several Nations in this place, as. 1. Romans, who bear the greatest sway. 2. Greeks, who are next in number, yet little better than Slaves to the Turks. 3. Armenians, who have been so long in Slavery to the Turks, that they have forgot their own Language, and perform their Devotions in the Arabian Tongue. 4. Nestorians, who are great Vassals, and use the same Language. 5. Abassines, being Christians of Prester Joha's Country, or Ethiopia. 6. Jacobites, who are Circumcised Christians, and Slaves to the Turk. All these Christians by Name have purchased several Places and Conveniencies in this Church, being about three hundred of all sorts, who lye there continually, praying after their different manner.

The Places where they perform their Devotions the Friars led us to, as 1. The Pillar to which our Saviour was bound and whipt. 2. Where he was imprisoned while his Cross was preparing. 3. Where the Soldiers divided his Garments. 4. Where the Holy Cross was found by Queen Helena at the foot of Mount Calvary, near which she built a Chappel in honour of the same. 5. Where Christ was crowned with Thorns, for the sight of which I was forced to pay the Abassines two pieces of Silver. 6. Where the Cross being laid on the Ground our Saviour was nailed to it. 7. Where the Cross stood on the top of Mount Calvary.

Calvary when he was crucified. 8. The Rock that rent at his Death, which is cleft as with Wedges from the top almost to the bottom through the midst; the rent is so great in some places, that a Man may hide himself in it, and lessens downward. 9. The place where the three Mary's anointed Christ after he was dead. 10. Where he appeared to Mary Magdalen like a Gardner: From hence we came to the Sepulchre of Christ it self; at all which places afore-mentioned, the zealous Pilgrims utter so many Ave Maria's and Pater-Noster's, as the Friars enjoin them: Near the Sepulchre are the Tombs of Baldwin and Godfrey of Bullen, Kings of Jerusalem. This is all I saw remarkable, and coming forth next Day at Noon, Mr. Bunel and I went to the Father Guardians to Dinner, where we had News that five English Men were arrived at the City Gates, travelling toward Aleppo, whose Names were Mr. William Bedle, Preacher to the English Merchants at Aleppo, Mr. Edward Abbot, Mr. Jeffery Kerby, John Elkinks and Jasper Tymme; these five came to visit me, and can confirm the Truth of what I write; I then went to take a review of some other places in Palestine; and first I made some Observations of the situation of Jerusalem, with a small Compass I had about me, which I was told lay ruined, but found it otherwise.

The very Heart of the old City was seated on Mount Sion, and Mount Moriah, Mount Calvary being on the North without the Gates, at a little distance, but the new City is situated so far Northward, that it is almost removed from off Mount Sion, but not from Mount Moriah, which is between Mount Sion and Mount Calvary; the South Wall of the City is placed on the North foot of the Hill of Sion, the East Wall that fronts Mount Olivet is a great part of the antient Wall, so that Mount Calvary, which was formerly a Stones cast without the City, and the usual place of Execution, is now in the middle of the new City, which yet is not so high as to be termed a Mount, but rather

rather a picked or spir'd Rock; a little distance from hence is the Sepulchre of our Saviour, being two Foot and an half high, eight foot long and four broad, cover'd with a fair white Stone; over which is built a Chappel, the North Wall whereof is joined to the North side of the Sepulchre; the Chappel of the same sort of Stone, being fifteen foot broad, twenty five long, and above forty foot high, in which thirty or forty Lamps are continually burning, and on Festivals more, maintain'd by Gifts given at the Death of devout People in Spain, Florence, and other Popish Countries, the Names of the Benefactors being graven on the Lamps in Letters of Gold or Silver: The Chappel is inclos'd with a Church, within the limits whereof the Holy Places afore-named are contain'd, as where Christ was in Prison, whipp'd, nail'd to the Cross, &c. Together, with all the remarkable Things either about Mount Calvary, or the Field of Joseph of Arimathea: This Church is said to be built by Queen Helena, Mother to Constantine the Great, an English Woman, and Daughter to King Coel, who built Colchester, and called it by his Name: This I have read in the English Chronicles, but the Friars here deny'd it; it is a very large handsome Church.

Upon the South side of Jerusalem is a great Iron Gate, whereon are planted seventeen pieces of Brass Cannon, and is as large as the West Gate of the Tower of London, the Walls being very thick, and fifty eight or sixty foot high, the fourth Wall is not so strong, and hath been often surprized, but the South nearer on the East is impregnable, the brow of the Hill on which the Wall standeth being five times higher than it; on the North Wall are 25 Pieces of Brass Cannon near the Gate, which is also of Iron: At the East Gate, a little without, which St. Stephen was stoned, is this Day called by his Name; there are five pieces of Cannon planted between the Ruins of Port Aurea, or the Golden Gate and the West Gate through which I first enter'd the City, and where

saw fifteen pieces of Cannon more to secure it, which is Iron as the rest. To conclude, Jerusalem is the strongest City that I saw in all my Travels from Grand Cairo hither, the rest of the Country is very easie to be surprized, especially considering that there are in the City three Christians for one Turk, and great numbers in the adjacent Country, who all live poorly under the Dominion of the Infidels.

Now for the more easie comprehending how the Country about Jerusalem lies, I will compare the distance of Places from thence with some of our English Towns and Villages from London, according as I have computed the same; the City of Bethlehem where our Saviour was born, is as far from Jerusalem, as Wyndsworth is from London: The Plain of Mamre is distant from thence as far as Guilford from London, in or near which place is the City of Hebron, where our Father Abraham lyeth buried. Beersheba is as far from Jerusalem as Alton, Ramoth-Gilead as Reading; Gaza on the South-West of Palestine as Salisbury from London. Ascalon is North-East from Gaza; Joppa is from Jerusalem as Ailsbury, Samaria as Royton, the City of Nazareth as Norwich from London. From Nazareth to Mount Tabor and Hermon is five Miles North East; Mount Sinai is North East, and ten days Journey from Jerusalem. Some of these places I did not see, but the five English-men aforementioned gave me this Account, to whom I likewise imparted my Travels through Palestine. The place where our Lord fasted 40 Days and 40 Nights, called Quaranto, is from Jerusalem as Chelmsford; the River Jordan as Epping; the Plains of Jericho as Lowton-Hall (the Seat of the Wroths;) the Lake of Sodom and Gomorrah is from Jerusalem, as Gravesend from London; the River Jordan runneth into this salt Lake, and which seems wonderful, is swallowed up therein, and lost, the Lake having no visible issue out of it, and the Waters thereof are so salt, oily and thick, that a dead Man or Beast thrown therein floateth

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on the surface, and would not sink, and further all the Soil of the River Jordan, which is carried into it swims on the Waters, and by the continual agitation of the Wind, in time it becomes a congealed Froth, which being driven to the Shore, and there dried by the extreame heat of the Sun, becomes black like Pitch, and is called by the People Bitumen, of which I brought a quantity home: This Lake is near nineteen mile broad, and one hundred long, from the North, where the River Jordan falleth into it.

The Fields where the Angels brought good Tidings to the Shepherds, lie from Jerusalem, as Greenwich from London, Mount Olivet as Bow, Bethany as Black-Wall, Bethpage as Mile-end, the Valley of Gethsemane as Ratcliff-Fields, the Brook Kedron as Houndsditch, Mount-Sion adjoins to Jerusalem, as Southwark to London.

And thus you have an Account of all the notable Places that are now standing in and about this once famous City, whereby it may be observed that it was but a very small Country that the Israelites possess in Canaan, which is now generally barren, insomuch that not above fifteen miles from Jerusalem the Soil is all Rocks and Stones, and unless about Jericho I saw nothing fruitful; what it was formerly, we read in Scripture, whilst the Inhabitants obeyed the Commands of God; but they for their Sins being cast out of this Land flowing with Milk and Honey, and it being now Inhabited by Infidels, that Prophane and Blaspheme the Name of Christ: this blessed Land seems accursed of God, and is made so desolate, that I could not get Bread when I came near Jerusalem; For one Night lodging short of that City, at a Place called by the Arabians Cuda Chenalem, I sent my Moor to a House therein to buy Bread, but the People told him they never eat any Bread in all their Days, living only upon dry'd Dates, which may seem the Judgment of Heaven upon them for their wickedness, who are too guilty of the horrid Sin of Sodomy, besides Adulteries, Rapes,

Rapes and all other Beastialities; which obliges the poor Christians to marry their Daughters at twelve years of age, to prevent their being deflower'd by the Turks. And to conclude, there is not that Villany in the World, but it is practis'd by the present Inhabitants of this Terra Sancta, or Holy Land, which hath the Name and nothing else. For all Holiness, Modesty, and Virtue is banished from thence by these filthy Turks and Infidels.

Having pleas'd my self with the sight of all Observables in Jerusalem, and the Country adjoining, and obtained a Certificate and a Letter from the Quadrian, to shew that I had wash'd my self in the River of Jordan, I took my solemn leave of the five Englishmen aforementioned, and particularly Mr. John Bunell, who had been my fellow Traveller from Grand Cairo thither. I left them all behind me at Jerusalem, and committed my self to the fidelity of the Moor who deliver'd me from my Imprisonment, and who never left me till I came back to Grand Cairo, and from thence to Alexandria, where my Ship lay. Departing from Jerusalem, we came safe to Rama, and thence to Ascalon and Gaza, which lies on the Borders of the Desarts of Arabia. At one of which places I hoped to get passage by Water either to Alexandria or Damietta, but fail'ing thereof was much disturb'd, since I must either return back to Jerusalem, or put my self desperately into the Hands of the wild Arabians, to be by them conducted to Grand Cairo. I sent my Moor to Joppa, but no passage was to be had there neither. At length considering I must make haste to Cairo, where I had left my Man Waldred with a stock of twelve hundred Pound, and that my Ship lay in the Road of Alexandria, with sixty Men in her, and I knew not whether they would stay for me or no, because when I left them to go up the River Nilus to Cairo, I had no design to go to Jerusalem. In this Extremity I was forc'd to conceal all the Money I had about me, and to put my Life into the hands of two wild Arabs, who under-

dertook to convey me and my Moor (whom I durst not part with) to Cario in four Days, I paying them 24 Sultans of Gold, when they delivered us safe at Matérica, near that City, which if I did not perform they threaten'd to carry me away Prisoner, or else to cut my Throat. My Moor having made this agreement with them, who warranted my safety, swearing he would never forsake me; they provided us two Dromedaries, I and the Moor riding before, and the Arabians behind us, two upon each Dromedary. We travelled apace, but these Beasts trot so hard, that in four Hours riding I was constrained to intreat them to suffer me to rest. About 6 in the Evening I alighted, and the Arabians, as their manner is, tied the Dromedaries two Feet together, making them kneel down, which done, we sat down to eat a few Raisins and Biskets that we had brought in our Port-Mantua's. But in the mean while one of our Dromedaries broke his Halter, and ran back towards Gaza; hereupon one of the Thieves took the other Dromedary and pursued him, till they were all out of sight; then the other Arabian run after them, leaving us alone in the wild Desarts of Arabia. Night approaching, and our Guides and Dromedaries being gone, we were much perplext to think what would become of us. So I leaving my Moor, went to the top of a Sandy Hill adjacent, to see whether I could discover them: I was no sooner come thither, but I saw four wild Arabians approaching me from the other side of the Hill. Upon which I ran away with all speed, yet not so fast but one of the Thieves was at my Heels, and drawing his Sword, bid my Moor deliver me; who desired him to search me, for he knew I had nothing about me but my Hair-cloth, further telling him, This Cuar, or Unbeliever, says he, is to be conducted in four Days to Cario by two of your Companions, which he named. To which they all answered, That if it were true, they would do me no hurt, but if their Companions come not again with their Dromedaries, then they would carry us away with them

them. But two Hours within Night they returned with them, and then they were all fellow Thieves, and intimate Acquaintance. So we gave them a few Raisins and a little Water and departed. And the fourth Day at Night we came to a place where the Arabians had Tents, who gave us some Camels Milk, viewing me so earnestly as if they had never seen a white Man before. Next Night we came to Salhia, where though swathed with Rollers, I was so shaken in my Body that I was constrained to quit my Dromedaries, and perswade my Guides to procure Horses of their Acquaintance. The Dromedary is a Beast like a Camel, but hath a smaller Head and a long Neck, yet there is no more difference than between a Mastiff-Dog and a Spaniel. These Beasts eat little, and drink less, for 'tis said they will abstain nine or ten Days from Water, but not so long from Meat: Their pace is a reaching Trot, but very hard and quick, by which I went as far in four Days as in 12 before; I think a good Horse may run as fast, but cannot hold it. At Salhia on the East of Gozan I took Horse, which the Arabians did not accommodate me with, out of any respect to my weariness, but because they durst not go nearer to the inhabited Country with their Dromedaries. Wherefore one of them stay'd here, and the other went with me to Materica, from whence I sent my Moor to Grand Cairo for Money: Who being return'd, I paid the Owners of the Horse six pieces, and the two wild Arabians twenty four pieces of Gold, and then they delivered me safe into the custody of my Moor within three miles of that City, where I was welcomed by the Consul and other English there resident. I then gave my honest poor Moor six pieces of Gold, and divers other Provisions for his Journey to Mecha, in his return from whence, I heard afterward, he died.

I stay'd two Days in Grand Cairo, and the 7th Night after I came to Ballac, where I took Boat, and in three Days got down the River Nilus to Rosetta, and there taking Horse with a Janizary, I fell into greater

danger than in all my former Travels, for between that Town and Alexandria several Janizaries of Quality landing from Constantinople, and having tired their Horses, they would violently have taken our Mules from us, which my Janizary refusing, drew his Sword; and they to be revenged came running upon me, and four of them seized me, and beat me very severely, and having carried me to a by-place, designed to have killed me, which my Janizary perceiving, and finding nothing would satisfy them but our two Mules, after he had been grievously wounded, he thought fit to deliver them, or else I had been certainly slain after my long and weary Journey, and within five Miles of my Ship that lay in the Road of Alexandria. So that being wounded and well-beaten, we at last got to the Gates of that City, but it was so late that they were shut, and we were forced to lie all Night upon the hard Stones. In the Morning I got aboard my Ship, after fifty Days absence, and so ended my tiresome Pilgrimage to Jerusalem.

A
JOURNEY
TO
JERUSALEM:
OR, THE
TRAVELS
OF

Fourteen *English* Men to *Jerusalem*,
in the Year 1669.

In a Letter from T. B.

Aleppo.

Honoured Sir,

THese serve to Accompany an Account of
my Journey to the Holy-Land, for which
I might refer you to others, who have given a
more exact Relation of that Pilgrimage, yet
according to your Desire, I present you with
this my Narrative.

D 4

Tuesday

Tuesday, May 3. 1669. we set sail from Scanderoon with a N. E. Wind on the Margaret. Tho. Middleton Commander, being fourteen English Men (of the Factory of Aleppo) in Company ; but being forced to return three times by contrary Winds, by May 10. we arrived at Trippoly, whose Port is guarded with six small Castles near the Sea, and one great Castle upon the Land ; defended from Tempests on the West with Islands, and on the East with a Cape of Land ; so that only an North Wind can prejudice Ships in this Port : The Ground is stony, which forced the Captains to buoy up their Cables, the Ships riding in six or seven Fathom Water. The Town is about Mile from the Marine, situate upon the shell of a Hill, and hath one good Castle for its defence ; the Town is ruinate, and there were few People to be seen, it being the time of making white Silk, and most of the People in their Gardens.

May 12. After three Days treatment by the Consul (for English, French and Dutch) with extraordinary Civility ; about 4 in the Afternoon we set forward for Mount Lebanon, and two Hours riding from Trippoly, pitch'd our Tent at the Village Coffersine ; the Inhabitants are Christians, and live in Houses of Reed, and covered with Bushes ; the Road to this Village is very pleasant, through a Forest of Olive-Trees, and in the Valleys are Gardens of Mulberries. with which they feed their Silk-worms. May 14. We departed from Coffersine about four in the Morning, passing in a good Road, and through Plains sowed with Wheat : About six we passed over several Mountains resembling Marble, if not really so, from which we had a fine prospect of the fruitfulness of the Valleys : Between these Mountains upon the ascent of an Hill we came to a Fountain, where we breakfasted ; at seven we rose from the Fountain, and having passed a very dangerous ragged Mountain, about nine we came to Eden, a small Village, and very pleasantly seated, being surrounded with Mulberries,
and

and other sorts of Trees; Walnuts especially we found very common in this Mount: We went to the Bishop's House, a most miserable ruined Cottage, who coming to bid us welcome, appeared more like a Dunghill-raker than a Bishop. We enquired whence this Village had its Name, the Maronites who inhabit the Mountains, say, This was the place where Adam committed the Sin of eating the forbidden Fruit; but the Bishop told us it was in Heaven, where were three Trees, Adam being forbidden to eat of one of them, which was the Fig-Tree: But after having eaten, he fell down from Heaven among those Cedars, which are two Hours riding from the Bishop's House, and there began to till the Ground. But the Bishop being very ignorant, we forbore to enquire farther. The Bishop has great respect shewed him, every one kissing his Hand on their Knees bare-headed; in his House he hath a ruinate Church, with an Altar in it; and a little beyond is a small Chappel, near the Head of a Rivulet that feeds his House with Water, where we found many Men with frank Names, which had continued there from the Year 1611:

Mid-day coming, the Bishop made what Preparation his House would afford for Dinner, killing two Kids and a Goat, and giving us the best Wine the Mountain did afford, being a well-relish'd Red and White Wine. Night coming, after Supper, we kissed his Hand; and next Morning, being now but twelve in Company, went to take our leave, and made him a Present of Divres, besides something to the Servants, as is usual for Pilgrims that take this Voyage; two of our Company waiting our return to Trippoly. May 13. about five in the Morning, we rose from thence, and about eight came to the Cedars, all that remain of them, being in a very small compass: We spent some time in cutting Sticks, and setting our Names on the great Trees. At this place came to us the Captain of a Village called Uphara, an Hours riding from the Cedars. In our way as we returned,

he invited us to Dinner at his Village, which we accepted of, and after Dinner made him a Present. This Man is a Maronite, and takes Caffar or Toll of the Turks which pass that way with their Sheep and Oxen; he hath a hundred Soldiers under his Command, who are all Christians. About 2 a Clock we mounted, and after three Hours riding, we came to a mighty deep Descent winding in and out, which is the way to the Patriarch of the Maronites House, called Caunibene; it is a very good Convent, and lies under the Rock, they have a Bell in the Church as in Europe, and go to their Devotions Morning and Evening: After we had kissed the Patriarch's Hand we demanded what was to be seen, and the Druggar-man carried us to see Marrice's Cross, of whom they recount this Story.

That a Venetian in the time that the Franks had the Country, came with his Wife and one Daughter to live there; and after some Years, his Wife dying, he was resolved to go into the Convent and live a Religious Life, and would therefore have his Daughter to leave him, but his Perswasions could not prevail with her; but rather than leave her Father, she would put on Man's Apparel, and live a devoted Life with him also; which at last (tho' unwillingly) he assented to she being young and handsome; there they lived very strictly for several Years; afterward her Father dy'd, and the Lay-Brothers and Fathers going out, as usually, to till the Ground, she seldom went with them, the Chief of the Convent keeping her at home (being much taken with such a handom young Man as he thought) whereupon they began to grumble, that St. Marrena did not go with them; so that at last, to satisfie the Frates he was sent out to work among them near the Village Tursi: Presently after, one of the young Virgins of that Village proving with Child, she came to the Convent, and laid it to the Charge of St. Marrenas, who was thereupon presently excommunicated, and lived a

Reli-

Religious Life in the Grot near the Convent, for the space of seven years; and being then again admitted into the Convent, and still continuing to live a very strict Life, he at length died; and the Fathers coming, according to their Custom, to anoint the Body, found that he was a Woman, whereupon they began to cross themselves, and to beg pardon for excommunicating her, and have built an Altar in the Grot, and call it by the Name of St. Marrena, as they have also in several Grots thereabouts, in remembrance of the religious Relicks of those that dwelt therein; and when they carry any Body to see them, they presently fall down to Prayers.

About a League from the Convent, are two Frenchmen that live a Hermit's Life, having Bread and Wine allowed them by the Patriarch: Night coming on we went to Supper with the Patriarch, the Bishop of Aleppo, and two other Bishops, with what the place afforded; at Supper they brought out a great Glass which held near two Quarts, with which the Old Man soon made himself merry, it being their Custom to drink freely; he telling us, That that Glass had belonged to the Convent above a hundred Years, and that the Turks coming once to Ransack the Convent, seeing this Glass, told one of the Frates, if he could drink off that full of pure Wine, he would save the Convent; which one of them doing the Turks went away, admiring what sort of People they were. May 16. we took our leave of the Patriarch, and presented him with some Livres, as also the poor Frates, and others belonging to the Convent, and so took our Journey to Trippoly, having had a review of those Mountains, and the Country adjacent; over-spread with many fair Villages, and fruitful Valleys sown with Corn, and a great quantity of Mulberry-Gardens; it being the general employment of the Inhabitants to make Silk.

We returned to Trippoly to the Consuls House that Night, where after two Days repose, and having been extraordi-

extraordinary well treated, we took our leave of the Consul. May 18. about midnight, we set sail for Joppa, with a good Wind; in the Morning we came in sight of Cape Blanco, where the Wind proving contrary, we were forced to beat up and down for two Days before we could weather the Cape; the Wind coming good we weather'd it, and came in sight of Cape Carmel, which two Capes make the Bay of Acria, on which there is a Convent of White Friars, and there they shewed us Elisha's Tomb. Three or four Hours sail further, we came in sight of Cesarea; now ruinate, and inhabited by a Company of Savage Arabs. May 23. we arrived at Joppa, which hath no Harbour to defend Ships from Storms, but very good Ground to Anchor in, about ten Fathom Water: It is a poor Town, and hath one Castle to defend those Ships that come in close to the Shore; the chief Trade thereof is Pot-ashes for Soap, Cottons, and Cotton-Yarn, which the Franks bring from thence. May 24. We arrived at Ramah, a pleasant Village; the Trade of the Inhabitants is in Fillado's; the People are poor, and the livelihood of the Women is to spin it: We were treated there at the Convent, till a Messenger was dispatched to the Convent at Jerusalem, for our admittance to pass thither, because of some extravagant Stories that flew abroad of the Plague raging in the place from whence we came; our Messenger returned back that Night.

May 25. in the Morning, we mounted to take our Journey for Jerusalem, and baited at St. Jerom's Church about twelve, to eat what small Provisions we had with us; and the heat of the Day being passed, we proceeded on our Journey; and about four in the Afternoon arrived at Jerusalem, at Joppa Gate, where we tarried till the Druggermen of the Convent went to the Caddy for License for us to enter the City, which having obtained, and delivering up our Swords, and what other Arms we had, to be carried to the Convent, we entered the City on Foot, and were conducted

ducted by the Druggermen to the Latines Convent,
 with two or three Fathers ; we found them at their
 Devotion, and afterwards all went into the Father
 Guardians Chamber, who imbraced, and bid us wel-
 come ; We were carried to our Lodgings, and the
 Father Procurator came to us, and passed a Comple-
 ment on us, bringing two or three Bottles of the best
 Wine, and desiring us to call for what we wanted :
 this was our first entertainment ; but I should have
 told you that our Druggerman, Mallanis Salley, who
 conducted us from Joppa, through the Mountains up
 to Jerusalem, was formerly a Robber himself, and
 could therefore the better carry us through the Arabs,
 who molest those Mountains, and live all upon purchase :
 He was a Greek by Nation and Religion. Now to our
 further Entertainment at Jerusalem, the next Morn-
 ing Father Tamaso, a Lay-Brother, mighty serious,
 and religious in their way, came to our Chamber
 with Milk, Wine, and Fruit, (with a Blessing in his
 Mouth) the Season being very hot ; and about twelve
 a Clock we went to Dinner, two or three Lay-Bro-
 thers attending at the Hall-Door, with a Basin and
 Ewer for us to wash ; and then entring the Hall, the
 Fathers stood all on one side near one another, say-
 ing Grace in Latin, and then singing the Lord's Prayer
 all together ; and afterwards bowing towards the
 Picture of our Saviour at Supper with his Apostles,
 which is placed over the Guardian's Head, adorned
 with Silver Crosses about it, &c. The Guardian hath
 his Table along in the middle of the Room, and two
 long Tables stand of each side, one for the Pilgrims,
 and the other for the Fathers ; after they had kiss'd
 the Ground, we all sat down, and had every one his
 allotment brought in a little Dish, never wanting three
 or four Courses of several sorts of Meat : Our Wine,
 Water, and Fruit was set ready ; the Wine about
 a Quart, the Water something less, which was the
 allowance of two Men, and had two Glasses belonging
 to it : About the middle of Dinner the Frater came
 and

and changed our Water, that it might drisk the fresher. Dinner being ended, the Father Guardian knocks, and the Fratres rise and kneel with their Faces toward the Picture of our Saviour with his Disciples at Supper, and mumbling something to themselves, they kiss the Ground, and then begin to take away, carrying the Dishes, another the Knives, every one having his appointment; and then give thanks in the same manner as before Dinner; then washing at the Door, they go into the Church to Prayer for a quarter of an Hour; this they do daily, rising always early, and in the Night also to go to Mass.

At this time there were two or three Christians come from Bethlehem, whose Art is to make the Figure of our Saviour's Sepulchre, or what Holy Story you please upon your Arm; they make it of a blue Colour, and it is done by the continual pricking of your Arm with two Needles; they began presently to go to work on some of us, and having presented us the Patterns of abundance of Prints, every one took his fancy.

The next Day, May 27. we all agreed to go into the Temple, and about four in the Afternoon we went: ten or twelve Fathers live there continually, and have their Church there: The Door is sealed with the Caddy's Seal, and when any Man goes in, he pays fourteen Livres; we being entred the Temple, the Fathers came and saluted us, and conducted us to their Lodgings; where after we had been about an Hour, they prepared to go in Procession to all the Holy Places, presenting us every one a Book of holy Songs, for every place in Latin.

And so we set out, the Fathers being dressed in white Surplices, and the Chief among them with Cloth of Silver over his Surplice, with two more dressed in the like Garb to lead him; there was a great Silver Crucifix carried before him, and two Men going on each side of it, with Incense-Pots to perfume every Holy Place that we came to. And so we went to the Places following.

1. The Pillar to which our Saviour was bound when he was Scourged. 2. The Prison wherein he was put. 3. The Place where the Soldiers divided his Garment. 4. The place where St. Helena found our Saviour's Cross. 5. The Pillar to which he was bound when he was Crowned with Thorns. 6. Mount Calvary, where he was Crucified. 7. Where our Saviour was nailed to the Cross. 8. Where he was Anointed. 9. The Sepulchre of Christ. 10. Where our Saviour appeared to Mary Magdalen in the shape of a Gardner. 11. The Chappel of the Virgin Mary, where our Saviour first appeared to her after his Resurrection. I might give you a particular Description of the Adornment of these places; but to be short, every one have Lamps burning at them, some are paved with Marble, others are hung with Pictures; the place where our Saviour was laid down to be nailed to the Cross, is paved with Marble also; but in the exact place where the Cross stood, the Marble is covered over with Silver, with Silver Lamps, and Wax Candles continually burning, and our Saviour crucified standing on it: The Sepulchre also is covered with Marble, with Silver Lamps continually burning on it: so hath the Anointing Stone: you must go into the Sepulchre bare foot, as also on Mount Calvary.

Here all sorts of Christians have their Churches, the Greeks have the best, the Latins, the Armenians, the Coptes and the Syrians have each of them Churches here. The Greeks and Latins are the two powerful Religions in the Temple, and with great Sums of Money, and the credit they have at Stambul or Constantinople, buy these Holy Places out of one anothers Hands; the other Parties are poor and squeezed into a small part of the Temple; the Latins once offered ten thousand Livres for a piece of the Cross, which the Greeks bought out of their Hands. These Religious People bear little respect one to another, speaking very basely of each other. After our Procession, we went to view all the Places and Churches again; the
Greeks

Greeks have a place in the middle of their Church, which they say, is the middle of the World. They have another place by the Prison of Christ, with two holes to put the feet in; there is also a narrow passage between two Pillars, in imitation of the straightness of the Path to Heaven, which the Greeks creep through. In the Church of the Syrian is the intended Sepulchre of Joseph of Arimathea, and Nicodemus; and near the Anointing-Stone is a Tomb where Godfrey and Baldwin Kings of Jerusalem are buried. In the same place is the Rent of the Rock which begins above, near the place where our Saviour was crucified, and in that Rent, they say, Adam's Head was found when our Saviour gave up the Ghost. Thus having seen the Temple, we returned to the Convent.

May 28. went out of the City at Damascus Gate, and turning on the right came to one of the Fish-ponds of the old City, and a quarter of a Mile further to the Grot, where Jeremiah lived when he wrote his Lamentations; on the left hand in the Entrance, is a Lodge in the Rock, about a Story high, where they say Jeremiah slept; and below over against the Door is a Hole intended for his Sepulchre; passing through a ruinate Door, you come into the Yard, where his Well is, being a very good Spring of sweet Water, there you pay one Livre; afterwards passing along the side of a Mountain that lies level with the City, a little beyond Jeremiah's Tomb, we came to the Sepulchre of the King; the Entrance into the first Room was so small and low that we were forced to creep, in which there were seven Sepulchres cut out of the Rock; in the second Room there are eight, and in the third twenty six, and many more in several other. One of the Rooms hath a Door of Stone cut out of the Rock, and shuts and opens as a Door with Hinges; This Door belongs to the Room wherein Jehosaphat was buried, his Coffin is of Stone, with a Cover to it, very neatly wrought on the sides with Flowers, as several are also in the first Room, but they know not what

Kings they are; there is also another Chamber into which we crept, so that there are in all forty two burying-places under-ground, to which there is but one Door to enter, all adorn'd with admirable Workmanship, which I being unskill'd in, am unfit to express in proper times; and so we return'd to the Convent, entring the City at the same Gate. May 29. We repos'd, some of our Company being a Marking. May 30. We took Horse to go for Bethlehem, and went out at the West Gate called Joppa Gate, and turning on the left hand, and taking the lower Path, we pass'd along the Road that the Virgin Mary brought our Saviour, when she came to offer him at the Temple; and half a Mile from the City is the place where the Tree Tira'inthia grew, which the Virgin Mary sat under to give him suck, but the Tree being cut down, the place is encompass'd with a Wall: On the left hand you see David's House, whence he spy'd Bathsheba washing her self; on the right, a little of the Road, is old Simon's and Elias's House; and a quarter of a Mile further is the Well where the Wise Men first saw the Star: A little further is the Ground where the Reapers were at work, when Habakkuk coming to bring them Mear, the Angel took him up by the Hair of the Head, and carried him into Babylon, to Daniel in the Lyon's Den: Afterward we saw Jacob's House, and a Hill like a Sugar-Loaf, where the Franks remained forty Years, after they were driven out of Jerusalem; next is a Monastery of Monks of the Order of St. Tavola Paula Romana, who when they die, are buried at a Convent in Bethlehem.

A mile further is the place where the Angel appeared to the Shepherds, and cry'd, Gloria in Excelsis, &c. when our Saviour was born, where there hath been a Convent, but now there only remains an arched Vault where we paid Money to the Arabs, who when they espy any Franks going thither, ride Post before to take possession of the place, and get something from them; a quarter of a Mile hence, in the way to Solomon's

lomon's Cisterns, is the Village of the Shepherds, on the back part whereof is a Well, of which they say the *Virgia Mary* desired to drink: But the Inhabitants denying to draw her any Water, it presently overflowed for her to drink: A little way from this Village is Joseph's House, and a while after we came to Solomon's Gardens, lying shelving. At the bottom of them is the Road from Grand Cairo, and round the top passes the Aqueduct which feeds Jerusalem with Water, (from thence we saw Tekoa standing on a high Hill;) the Waters come from the Fountains which feed Solomon's Cisterns; passing a mile along by the Aqueduct, we came to Solomon's Cisterns, which are Three; the first had no Water in it, and might be about 150 Yards long, sixty broad, and of a great depth; the second had a little Water, something less in compass; the third was full, and as big as the first: They run one into another, and are fed by the Spring that feeds the City. The Fathers say, that they were made to swim in, being built with Steps for a Man to go down, but seem rather intended for a reserve of Water for the City or the Gardens, having passage to both; near the Gardens is an ill contrived Castle, where a few Villains inhabit, to whom we paid one Livre per Man, for leave to go into the Grot, where the Springs are that feed the City, and the Cisterns; it is large, and hath three Springs, and a large passage cut through the Rock, toward the Cisterns, passable by a Man, but we went not to the end of it.

We mounted our Horses, leaving the Castle on the right hand; at a distance we saw St. George's Church, where the Fathers say the Chains remain, wherewith St. George was bound, which will presently cure a mad Man, if bound therewith. After an Hour and a halfs riding we came near Bethlehem, where passing through a narrow Lane, the Guard consisting of four or five Musqueteers, received five Livres of every one of us, and our Druggerman that went with us received three. And arriving at the Convent we paid one

for

for our entrance; after being welcomed by the Fathers we took our repose till five in the Evening, and then prepared to go in proceſſion to the Holy Places in the ſame manner as we did at the Temple in Jeruſalem; the Places we viſited were theſe.

1. The Place where our Saviour was born. 2. The Tomb of St. Joſeph to whom the Virgin Mary was eſpouſed. 3. St. Innocent's Tomb. 4. The Place where St. Jerom lived, when he tranſlated the Bible into Latin. 5. St. Jerom's praying place. 6. St. Jerom's Tomb. 7. St. Paul's Tomb. 8. St. Euthymius her Daughters. 9. The Sepulchre of St. Eusebius, Abbot of Bethlehem. 10. We return to the Chappel of St. Catherina, built by St. Paula. Next is the great Church without the Convent, which hath 48 Pillars of Marble, about three yards long, all in one piece. At Evening we went to viſit the place of our Saviour's Birth, formerly belonging to the Latins, till the Greeks bought it out of their Hands; ſo that now the Latins, when they go their Proceſſion, pray at that Door by which they formerly entred. The Precipio has two Doors, one over againſt the other, well lined with carved Iron, and ſtrengthened with Iron Spikes: We went in bare-foot; on the right hand in the entrance, is the place they ſay where our Saviour was born, which is lined with Marble; and in the middle of the Room there is a Plate covered with Silver, by which they ſet a Diſh to receive your Charity: On the left hand is the Manger where the Virgin Mary laid our Saviour, lined with Marble; and at the end of the Manger on the right hand, is the Picture of St. Jerom naturally in the Marble, which the Fathers eſteem as a Miracle; over againſt this Manger is the place where the three Wiſe Men ſtood when they came to worſhip our Saviour: At the end of this place in a Corner, is a hole made up with Marble, wherein they ſay the Virgin Mary put the Water, when ſhe had waſhed her Hands: Over which a Lamp burns continually, and a great many in other places.

Over

Over this Precipio, in the great Church is the Altar of Circumcision, where our Saviour was Circumcised.

Having seen what was rare at Bethlehem, May 31. early in the Morning we proceeded in our Journey, in which we saw these Places following.

1. The Grot where the Virgin Mary hid her self when she was warned to flee into Egypt, and her Milk running out of her Breasts there made the Earth turn white, which Earth the Catholicks do very much esteem. 2. David's Cisterns. 3. The Grot wherein the Virgin Mary and Joseph lived, before they could get a House. 4. The Tomb of Rachel, Jacob's Wife, which the Turks do also much esteem. 5. The Field of Sennacherib, where the Angel of the Lord slew in one Night, one hundred eighty five thousand of the Syrians. In this place is a Village called Botechelle, where the Fathers affirm no Turk can live. 6. The place where the Pillars of the Convent of Ramah were made. 7. The Vineyard whence the Spies of the Land of Canaan took the Cluster of Grapes, to shew the fruitfulness of it; also the Fountain where Philip baptized the Q. of Sheba's Eunuch. 8. The Desert of John Baptist; and after an Hours riding we came to John Baptist's Fountain, where was his Chamber, and a Rock, wherein there was a place cut out like a Bench for his Bed; to break off a bit of this Rock, is worthy Excommunication. 9. Zechariah's House where the Virgin Mary came to salute her Cousin Elizabeth; for the Angel that told her she should conceive, told her also, that her Cousin was with Child; and upon her Salutation the Child leaped in the Womb. Near this House is a Fountain with two Cisterns, which is called Elizabeth's Fountain. 10. A Stone where John Baptist preached, which the Fathers say the Turks have endeavoured to break in pieces, but could not. 11. Where John Baptist was born, now a Stable, but formerly a Church; the Fathers upon John Baptist's Day carry an Organ thither, and adorn the place

place for their Prayers. 12. The Tombs of the Mac-
cabees, which we saw at a distance, and being ruina-
ted, appear as so many Arches. 13. We passed by a
Village, where the Men are all Turks, and the Wo-
men Christians; for the People being poor, the Turks
were very severe with them for their Harach; who
not being able to pay all at once, turned Turks, &c.
14. We came to the Mountain Crupil, where part of
the Wood whereof our Saviour's Cross was made was
cut down, and over the place where they say the Tree
stood, is a stately Church, in the possession of the
Greeks; the just place where the Tree grew is inlaid
with Silver, by which they set a Dish for Charity.
The Floor of this Church is well wrought with Mo-
saick Work, and painted with Scripture Stories; and
instead of a Bell they knock upon a Board that hangs
up, which sounds somewhat like a Bell.

And now we go forward to the Convent at Jeru-
salem, passing by Mount Gihon, where Solomon was
anointed King, and about Night came to our Lodgings,
having made two days Journey to see the Holy Places,
and traverse the Mountains of Judea, we slept very
well that Night, but still we have more Pilgrimages.
June 1. We lay still to recover our selves of our
Bethlehem Journey, but Father Tomaso, out of his
Zeal, is very importunate with us to be walking to see
other places, which is very meritorious in the Roman
Church, and had we been of their Religion it had
been impossible to have mist Heaven, for we had re-
ceived Indulgences for all our Lives; which Fancy I
wish do not deceive too many. June 2. We began to
search for the Holy Places, which are these following:
1. The Immolation of Isaac near the Temple, called
Mount Moriah, inlaid with Silver, and a Dish set by
for your Offering. 2. Peter's Prison still made a Pri-
son by the Turks: At the end of which is a Hole in
the Wall, where they say the Chain was fasten'd
with which St. Peter was chained, little remem-
bering how oft Jerusalem hath been destroyed, and the
Stones

stones of that old Wall are now probably as far under Ground, as these are above. 3. The Monastery of the Knights of Malta; a very fair Building, one Room hath several Partitions for Beds, with a hole in the middle, that if any of them are sick or fluxitive, they are laid there, to which the Water being bad, and the Air unwholesome, doth very much incline them. 4. Solomon's Temple, which, if any Christian go into, or but up the Stairs, he must turn Turk or be burnt: The Rarity of which I shall give you an Account of, when I come to a Prospect. 5. St. Helena's Hospital, where there are seven great Caldrons, in which she used to have Provisions dressed for the Poor, where we pay one Livre for entrance. 6. The Judgment-Gate at which our Saviour was brought in; and near the Gate is the place where he was Condemned. 7. The dolorous way which Christ went to be Crucified; and in the way is the House of Veronica, who gave our Saviour a Napkin to wipe his Face, as he passed by: There is also Lazarus's House, and the House of the rich Glutton; and the place where our Saviour fainted (as they say) and Simon took up the Cross; and near that is the Church where the Virgin Mary stood to see him pass by, and swoounded with Grief, now called the Virgin Mary's Church. 8. Herod's Palace, now ruined, and is now the Bassa's Seraglio; in one Room is the place where they clothed our Saviour with Purple. 9. Pilate's House, here they shew the place where our Saviour was Crowned with Thorns, and the Pillar to which he was bound, which was brought from thence, and put into the Temple; next, we enter the Hall, where Pilate washed his Hands, and declared himself Innocent of our Saviour's Blood; out of which we had a fair prospect of Solomon's Temple, it is built [with] in the middle of a spacious Yard, very well pay'd, there are several Arches, good Walks, and Buildings about it: The Temple is wrought with Mosaick Work, and by the Turks report, is very rich within, it being one of

of their Mosques; and tho' they have a Half-Moon upon all their Temples or Mosques, yet this only hath a Cross through the middle: The Fathers reporting it would not stand till the Cross was made. 10. The Place where Christ was scourged, now a Shop for Linen Cloth. 11. The House of Annas, where our Saviour being hurried with Violence down a steep Place, to prevent falling, he laid hold of the corner of a Wall, where there is a place in one of the Stones, fit for a Man's Hand, which the Fathers account a great Miracle. 12. Simon the Pharisee's House, where there is a Stone, with the print of a Foot, which they said our Saviour made, when he stood to pardon Mary Magdalen her Sins: The Fathers say, the Turks have endeavour'd oftentimes to remove this Stone, but still it comes into the same place again. 13. The House of Joakim and Anna, a fair high Building; and in an under Room, cut out of the Rock, is the place where they say the Virgin Mary was born. 14. The Pool of Bethesda, where the Sick lay to be healed, the Angel coming to trouble the Water, and he that entred in first was healed; but it is now dry, and half filled with Earth. 15. St. Stephen's Gate, and a little out of the City is the Place where Stephen was Stoned: and the Fathers fancy, that there is the print of his Hands, Face and Knees when he fell down. 16. The Valley of Jehosaphat, at the bottom of the Hill, between the Mountain on which Jerusalem stands, and Mount Olivet. 17. The place where the Virgin Mary is buried; whence going down a great many Stone Steps, you come into a large Vault, where all the Christians have their Altars apart, all being of several Opinions, and the Turks and Christians both burn Lamps over her Grave: Here we pay One Livre for entrance, and forty eight Stone Steps upward is Joseph's Tomb, and against that the Tombs of Joakim and Anna. 18. The place where Christ sweat Blood, and the Angel appeared to comfort him is near the bottom of Mount Olive. 19. The place where our Saviour

viour prayed that this Cup might pass from him; and near that, is the Rock on which his Disciples sat, when he went to Prayer, between which two places he was taken; it is now bordering on the Garden of Gethsemane, but might formerly be part of the Garden, and is on the Ascent of the Mount Olivet; where the Multitude going to carry our Saviour away, Peter smote off Malchus his Ear. 20. The place where they say the Virgin Mary prayed for St. Stephen, while he was stoned. 21. Where Christ wept over Jerusalem, it is almost at the top of Mount Olivet. 22. The place where our Saviour ascended into Heaven, having, as they say, left the print of his Foot on a Stone, it hath now a Chappel built over it, with fourteen Marble Pillars; it is at the top of Mount Olivet, and a little way off is the place where the Men of Galilee stood, when the Angel asked them, Why stand ye gazing up? 23. Where the Angel told the Virgin she should be raised in three Days. 24. Pelagius his Grot, whence we saw Bethpage, where the Asses Colt was tied. 25. The Tree under which our Saviour stood when he preached the Judgment-Sermon. 26. The place where he made the Lord's Prayer. 27. Where the Apostles made the Creed; being a growth of twelve Arches. 28. The Sepulchres of the Prophets, forty seven in Number, cut out of the Rock, and entring in at a Door, we came into a large Grot, where are several places to cut out, fit to contain a Coffin; here we paid one Livre. 29. The Tree where Judas hanged himself. 30. The Sepulchre which Jehosaphat intended for himself, but being a King, he was buried in the Sepulchre of the Kings. 31. Absalom's Pillar or Sepulchre, cut out of the Rock, and about the bigness of a small Chamber, with Pillars round about like a Room, built for some single Person; it is of a good height, and hath some carving about it. 32. They say here by is the Print of Christ's Feet; for when he was carried to Jerusalem he stopped at the Brook Cedron, and desired to Drink.

This Brook is now but a small Channel, and has no Water, but in the Winter the Water comes down from the Hills, and makes a small Current. 33. The place where St. James hid himself three Days and three Nights; it is cut out of the Rock, which must needs have been made for a dwelling-place; near this is the Sepulchre of Zacharias the Son of Barachias, cut out of the Rock. 34. On the side of the Hill on which Solomon worshipped Moloch, are Chambers cut out of the Rock, which they say was the place wherein the Three Hundred Wives, and One Thousand Concubines of Solomon were kept. 35. The Fountains of the Virgin Mary, which you go down to by stone Steps; the Water whereof is so sweet, that were a Man blind-folded, he could not think it to be any thing but Milk and Water. 36. The place where the Prophet Isaiah was sawn asunder; his Sepulchre is under a Rock near the same. 37. The Fountain of Siloa, by which is a Cistern, wherein formerly the Pilgrims us'd to wash, but now ruin'd, and fill'd with Stones and Mud, yet is its Water still accounted good for the Eye-sight; and near this is Golgotha. 38. Next in a bottom is a Well, wherein they say Nehemiah hid the Holy Fire, when the Children of Israel were carried Captive; and when they return'd 40 Years after, they say they found the same Fire in the Well. 39. Ascending up the Mount we came to the Tombs of Annas and Caiaphas, who were High Priests. 40. And near is the place where the Apostles hid themselves; entering a streight passage, we came into a Room under Ground, out of which there go several holes, wherein they say, the Apostles lay. 41. We then came to Aceldama, a Groe, now held by the Armenians for a burying-place: It is said, the Earth thereof will consume the Body of a Man in forty eight Hours; there are several Vents on the top to let out the smell: We went down under a Rock, to a place where we could look into it, and there saw the form of a Man entire, they being only laid in, but not cover'd with Earth.

42. We came to the Fountain of Beersheba, at the bottom of Mount Sion, in which there is now little Water, we being forced to tarry a quarter of an Hour for one Draught.

Having seen all that was remarkable in these Parts, we made toward the Convent, having got a great deal of Credit with Father Tomaso, that we should be such zealous Pilgrims, as to walk from five in the Morning till Mid-day; but to encourage us, would still be foremost, and told us always there was some place more worth our seeing than any before; and though he was old, and the Weather hot, yet at the going up of a Hill, he would run, that he might be foremost, and gave all the good Words that could be, to encourage us Protestants, who never hop'd or thought that we merited any thing by it; but at length we came to the Convent again well weary, every one retiring to his Lodgings.

June 3. We repos'd at the Convent; after Dinner one of the Fathers came and told us, that the Father Guardian would wash our Feet; which Honour we accounted too great for us, and desir'd to be excus'd, but we were forc'd to comply with the Orders of the Convent; the Basin which was as big as a Tub, was plac'd by a Chair, there were Rose Leaves and Herbs put into the Water; the Fathers stood in a row, singing Godly Hymns; we sat down, and the Father Guardian wrapt a Towel about our Knees, to save our Cloths; then they began to scrub our Legs and Feet, being Masters of their Art, there were two Frates attending, one on one Leg, and another on the other; having first dry'd the left Foot, the Fryer kisses it, and puts on our Slipper, then he dries the right Foot, and wraps the Towel about the Sole of the Foot, and setting it on his Knee, covers the Toes with his Hand, and then come all the Frates, and kiss it; he gives us a little Candle, in taking which we kiss his Hand, and so rise and stand by, till all our Company are wash'd in like manner. Then went we

in Procession round their Chappel, they saying several Prayers at three Altars, and so we return'd to our Chambers. June 4. After Dinner we went into the Kitchen, where we found all the Fathers, with Napkins before them, washing the Dishes, every one taking his part, even to the Father Guardian himself; some were cleansing, some handing away; but all the while with one consent, they say some Prayer; it seeming to be their endeavour, that all that they do, may be to the Glory of God; this being done they go all to Prayers, and you shall never see the Chappel without some of them; yea, and two or three times in the Night they rise to Prayers. On Whitsunday the Chappel was adorned something extraordinarily, a very rich Canopy being set on the right Hand of the High Altar, for the Father Guardian to sit under; when the Prayers began, the Father Guardian came into the Chappel, and sat under this Canopy: There were three or four Fathers drest in Cloth of Silver, like Heralds, two whereof attend on each side of the Guardian, and two stand over against him. Then they began to dress the Father Guardian in his Festival Robes, and having read two or three Lines, put a piece of Linnen laced about his Neck, and then his Surplice, reading still between every Robe that was put on. Then they cover him with a Garment of rich Sattin, and Cloth of Silver; the two that stand over against him, bowing at some Words. His Body being thus drest, the two Fathers put a Mitre on his Head, with all the respect imaginable; after a short Prayer, they take the Father Guardian by the Hand, and lead him to the Altar, he standing in the middle of the four Fathers, adorn'd as aforesaid; the other Fathers have their Surplices on, and the Organs go; then making a short Prayer at the Altar, they lead the Guardian to his place again; and after a little reading they take off his Mitre, and he sits bare till the Prayer be done; then they put on another Mitre; the first was of Cloth of Silver, and the second was of Cloth of

Gold, set full of Rubies, Diamonds, and other Stones, they took off that also, and put on a third Mitre of Cloth of Gold, differing in shape from the others. The Guardian being led to and from the Altar a great while; at length when they came to read where the Holy Ghost came down upon the Apostles assembled together, a Father upon the Terrass, was appointed to throw down a white Pidgeon, dress'd up with Ribbons, in imitation of the Holy Ghost, but he met with some difficulty, for the Window was so fast shut that he could not open it a great while, so that we had like to have gone away without their Holy Ghost; but this Difficulty overcome, he made the Dove descend among us, which being done, after a Prayer, they began to undress the Father Guardian again, reading all the while his Robes were taking off; and so that Day's Service was done.

Now we began to think of going to the Dead Sea, and the River Jordan, demanding what our Expence would be; the Fathers say, Twenty Five Livres, but we all agreed not to give above Twenty. The Fathers sent our Resolution to the Bassa, and he return'd answer, That if we would go, we should pay twenty two Livres, and if we would not, he would have 10 Livres a Man: We thinking our selves under his Command, were not willing to embroil the Convent, who bear all Damages, as they have done for several, but Thanks be to God, none happen'd in our Time. We all resolv'd to go except Mr. T. H. one Englishman more, and a Dutchman, not thinking the Bassa had been in earnest; but because they went not, they were forc'd to pay ten Livres for nothing; we then came to Bethany, now a small Village, where entring into a Grot under Ground, we saw a Tomb, from whence they say our Saviour rais'd Lazarus, after he had been dead so many Days: Here we had the Bassa's Guard to wait upon us, for fear of the Arabs, who are on the other side Jordan, on the Land of Moab, and often made Incursions, and have sharp Disputes at the end of the Lance, with those

those that live on this side, in the Land of Promise : The Bassa pretended he must send fifty Men with us, but it prov'd but fourteen or sixteen. Having reposed a little on the Ground, about Nine at Night we mounted our Horses, and passing through the turning and winding of the Mountains, came in the Morning to the foot of the Quarantine Mountain, where we dismounted, and making the cold Earth our Bed, slept two or three Hours, having our Horses made fast to our Hands ; and the Sun rising, we rose also, and walked to Elisha's Fountain, a Stones throw off, and before the Sun was too hot, we mounted our Horses at the foot of the Mountain, and so began to ascend it, being very steep ; having ascended a great height, we came to the Place where they say our Saviour slept, when he fasted forty Days ; and from that the Mountain received its Name : This place is near the height of the Mountain, but the Passage to the top is known only to the Arabs ; there is a Church over it, where some Fathers have liv'd, till they were murder'd by the Arabs. Below are several Cisterns of Water, and Frontispieces of Chappels, but the passage to them is cut off ; as we were going up, the thoughts of the danger of descending enters into our Heads, and the Emperor of Germany's Druggermen or Interpreter, for these Country Languages being fearful, got two Turks to conduct him down, and so having all had a safe descent, we rode chearfully back to Elisha's Fountain, formerly bitter, but he throwing in a handful of Salt, the Waters became sweet. Here we lay till four a Clock, and the heat of the Sun being over, made for Jericho, and arriv'd about five, where there are now only a few poor Cottages ; we pitch'd by Zaccheus's Tree. The Inhabitants are most Arabians, and some few Greeks. Here the Captain of the Village came to welcome our Bassa and his People, mounted upon a Mare valued at a thousand Livres, Mares being only in esteem among them : Here we reposed under a rotten Hedge, till about four next Morning, having little pleasure in our

Companions the Goats and other stinging Creatures.

We proceed then for the River Jordan, arriving by Day-light, and tarried about an Hour to swim in the River; the Stream is strong and rapid, and the force of a Man can scarce resist it; it runs into the dead Sea. Our Guard were very hasty for us to be gone, being afraid their Enemies should find them; therefore we all made ready, and set forward for the dead Sea; about two Hours after, in our way to Sea, we passed through a most cursed barren place, not having so much as a green Herb, or Grass, and the face of the Earth covered with Salt, and though dry, yet our Horses sunk up to the Knees. We come now to the Dead Sea, being about seventy or eighty Miles in breadth, and about eighteen over. There is no place, from whence the Water which comes into it runs out again, except it be under the Earth; neither doth it seem to encrease with the River Jordan, and several other Waters that run into it: It was once a fruitful Valley, and compar'd for Delight unto Paradise, and call'd Pentapolis, of her five Cities, but afterward destroy'd with Fire from Heaven, and turn'd into this filthy Lake, and barren Desolation, which doth encompass it: And to try the Virtue that is reported to be in the Water, wherein they say a Man cannot sink, some of our Company went into the Sea, and found it impossible to get their Bodies under Water, yea, could hardly keep their Legs under; the Water is sulphury, and the extremity of the saltness not to be express'd; when they came out there was a perfect Oil upon their Bodies. Our Eyes being satisfy'd with Curiosities and Rarities, we made hast back to Jerusalem: The Ruins of one of the Cities that were destroy'd for Sodomy, now lies good part out of the Water, and is supposed to be Zeboim

Now the Sun gets strength, and by reflection on the Ground, makes the heat so violent, that our Faces look'd as if the Skin were head off, by riding from Morning till four Afternoon; but the Fathers being accustomed

customed to meet with tender-faced Travellers, soon provided something to mitigate our Pain, which was much increased by the saltness of the Water of the Dead Sea: This Night we took little pleasure in eating, but more in sleeping, having had but little in this Voyage. Having now visited all the places in the Holy Land, which Pilgrims usually do, we prepare for our return.

June 9. We being resolved to set forward in the Morning, the Father Guardian came and gave us his Blessing, and sprinkled us with Holy Water, desiring us to excuse our bad Treatment, and that if at any time we had been disgusted we would pass it over; but we knew it was a Compliment, for we had the civillest Entertainment imaginable, and very far from disgusting us; for they were not only ready to be our Servants but our Slaves; yea, my honest name-sake Father Tomaso, never ceased from Morning to Night from bringing us either Victuals or Drink, or asking whether we wanted any thing: And now for this his fourteen Days service, we were no ways capable to recompence him, for they would take no Money but for our Victuals, and some other small Services; we therefore presented to the Convent thirty Livres a piece, and some that had Servants more. The Father Procurator receiving it, they entred all our Names in a Book, and the Sums we gave: The Book where the Names only were written we had a view of, and took a Copy of all the Englishmen that were in it, from the Year 1601 to this Day, being one hundred and fifty eight in number.

Now taking our leaves, the Fathers all shew'd great affection to us, weeping, and expressing their desires to enjoy our Company longer; and our Desires were as much to be nearer home, to have an account of our Friends.

June 4. We departed, our Mulletteers having provided Horses, intending to take Emmaus in our way, but Night drawing on, we made St. Jerom's Church

our sleeping-place, formerly Fathers liv'd in it, but the Arabs came upon them in the Night, and cut all their Throats: The Church is well built, and hath been adorn'd with Pictures on the Walls, of which some remain to this Day. About two Hours riding from Jerusalem, we pass'd over the Brook, out of which they say David gather'd the Pebble-Stones to slay Goliath. June 5. We arriv'd at the Convent in Ramah about Ten at the Morning, where we tarry'd till Mid-night, at which time there was a Ship to depart, and some of us intended to embark; the rest took a Boat like a Gravesend Barge; we put our Provisions of Bread and Wine aboard, and so put to Sea, keeping always near the Shore for fear of a Storm. After Three Days sail we arriv'd at Acrica, formerly call'd Ptolemais, always coming to Anchor at Night: This place is famous for nothing but the Ruins, the Road being so bad, that all the Art Captains have, can but keep their Cables together. The Commodities in this Place are only Cottons, Pot-ashes, and some Fillotto's. Two Days after we arriv'd at Trippoly, where we made bold at our old House; the Consul receiv'd us very gladly, and our design was to depart next Day, but the Plague still raging at Aleppo, the Consul forces us to stay Twelve or Fourteen Days; all which time we were treated like Princes, and then by his leave we embarked on a Dutch Ship for Scanderoon; the rest of our Company (whom we left at Acrica to go to see the Sea of Galilee) being arrived. June 26. We came to Scanderoon, where some were dead, and others dying, and one flying from another: we tarried upon the Mount and aboard the Ship for some time: And July 2. arriv'd at Aleppo, where there dy'd at that time seventy or eighty of a Day of the Plague, and thus ended our Journey.

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A True Relation
 OF THE
 PROCEEDINGS
 OF
 The Great Council
 OF THE
 J E W S,

Assembled in the Plains of *Adjady* in *Hungaria*, about Thirty Leagues distant from *Buda*, to examine the Scriptures concerning Christ, *Octob. 12. 1650.*

By *Sam. Breet, an English Man, there present.*

IT hath been very much desir'd by many honest Christians, that this Relation of the Jews Council should be published, which I did intend to communicate only to my private Friends. The chief Argument which perswaded me to do it, was, because they conceived

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conceived it to be a Preparation, and hopeful Sign of the Jews Conversion: And that will be glad Tydings to the Church of Christ; therefore I yielded to satisfy their Desires, and thus it was-

At the place abovesaid there assembled about 300 Rabbies, call'd Jews, from several parts of the World, to examine the Scriptures concerning Christ. It seems this place was thought most convenient for this Council, in regard that part of the Country is not much inhabited, because of the continual Wars between the Turks and the King of Hungaria. There they have fought formerly two bloody Battles. Yet both these Princes, notwithstanding their own Differences, did give leave to the Jews to hold their Council there. The Jews for their own Accommodation, made divers Tents for their repose, and had plenty of Provision brought them from other parts of the Country, during the time of their sitting. The Jews making, as we said, divers Tents, they set up one large Tent, only for the Council to sit in, being made almost four square; the North and South not altogether so large as the East and West part. It had but one Door, and that opened to the East. In the middle of the Tent there stood a Table, and a Stool for the Propounder to sit on, with his Face towards the Door of the Tent. The Propounder was of the Tribe of Levi, named Zacharias. And within this Tent, round about were placed Forms, on which stood the rest of the Council. They were inclosed with a Rail, at a distance from them, to prevent all Strangers, and all such as could not prove themselves to be Jews by Record, or dispute in the Hebrew Tongue, which many had forgotten that lived in such Countries, where they were not allowed their Synagogues; as in France, Spain, and those parts of Italy that belong to the King of Spain, and the King of Naples, with the Province of Apulia, Sicily, Calabria, and Sardinia: In which Places if a Jew be found, and denies the Popish Religion, he is condemned and executed for it: And yet Profit
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and Benefit allure them to dwell in those Countries, notwithstanding their Fears and Dangers : And they are willing themselves to forget and neglect to teach their Children their native Language, rather than lose their opportunity of Profit. And again, some of those Jews have burned the antient Records of their Tribes and Families, that they might not be discovered by searching, or other ways. And for this Defect, that they could not prove their Tribes and Family they were not permitted to come within the Rails in the time of their Council, but commanded to remain with the Strangers that attended to see the Event of this Assembly. We conceive the number of the People that attended, to see the issue of their Proceedings, were about three thousand Persons, the most part of them German, Al-mains, Dalmatians, with some Greeks, and a few Italians, but not one English man more than himself : For I was inform'd that the King of Hungaria not favouring the Reform'd Religion, did give no encouragement to any Protestant Churches to send any Divine thither. But he did allow there should be some Assistants sent from Rome ; and their coming hither prov'd a great unhappiness to this hopeful Assembly or Council.

The First Day, when the Assembly first met, they spent some time in mutual Salutations, and as their manner is, kissed one anothers Cheeks, expressing great Joy for this their happy Meeting. And now all things being prepar'd for their Accommodation, they consider'd of the Jews that were to be admitted for Members of this Council, for they only were admitted Members, that could by Record, prove themselves to be Native Jews. And I observed, there were about five hundred refused, and put by, though doubtless they were true Jews, yet they could not by Record prove themselves so to be ; and for this were not admitted to be Members of this Council, but commanded to abide without, among the Strangers that attended there. The number of them that could prove themselves Jews by Record were three hundred, who
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were accepted to sit in the Council. And this was all that was done the first Day.

The Second Day, the Assembly being full, the Propounder Zacharias, of the Tribe of Levi stood up, and made a Speech, concerning the end of their Meeting. And this (said he) is to examine the Scriptures concerning Christ, whether he be already come, or whether we are to expect his coming? In examining this Question, they searched the Old Testament with great Care and Labour most part of that Day, to be resolved in the Truth, having many Bibles to that end. About which Point began a Dispute that lasted many Hours, which at last drave to this Conclusion, that the Major part of this Assembly were of Opinion that Christ was not come. But some others of the Assembly having strictly examin'd the Scriptures, and finding them so plain for his coming, were inclin'd to think that Christ was come. Being the rather moved so to think, by the Considerations of the great Judgments that hath been upon them these 1600 Years: By reason whereof they have been as a Cast-off and Vagabond People; which Consideration prevailed so far upon many others, as drave them not only to think, but to conclude that Christ was come. I remember one of them in Conference with others, seemed to be very apprehensive of the great and long Desolations of their Nation, ever since their Destruction by the Roman Empire; and imputed their Afflictions to their non-repenting of such a Wickedness, as to kill the Lord from Heaven. And comparing their present, with other Judgments, which their Nations had suffer'd, he ingeniously confess'd, he did believe it was for some Wickedness that their Nation was guilty of; and that one of their great Sins, he thought, was the spilling of the Blood of the Prophet sent from God to their Nation, and so many Massacres that have been committed by the several Sexes and Factions among them. For, said he, we are no Idolaters, nor are we guilty of Idolatry; and therefore I think we have not
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had this heavy Judgment upon us for that; but surely it is for the spilling the Blood of Jesus, the Prophet sent from God, and for Massacring those that lov'd him. And this was the Sum of what was disputed the second Day of their Meeting, and so they ceased until the next Morning.

The Third Day, being assembled together again, the Point chiefly agitated, was concerning the manner of Christ's coming; and that (they said) should be like a mighty Prince, in the Power and Authority of a King; yea, in greater Power than ever any King had. And that he will deliver their Nation out of the power of their Adversaries, and restore them to their Kingdom again: And that the Nations should be of their Religion, and worship God after their manner: For they held, that the Messiah will not alter their Religion whensoever he cometh; and therefore began to conclude that Christ was not come. For Jesus (said they) the great Prophet, when he came, began to alter our Religion, therefore he was not the true Messiah. And farther, when Jesus came, whom some call the true Messiah, he began presently to pluck down our Religion, and set up his own, therefore he was not the true Messiah. Thus some of them concluded, but some did not. But they went from this Dispute to another, concerning his Parentage: They did all agree in this, That he shall be born of a Virgin, according to the Predictions of the Prophets in the Old Testament. And in this also, That he should be born of a Virgin of mean Note and Parentage among their Nation, as was the Virgin Mary that bare Jesus, the great Prophet from God. And upon this many of them seemed to incline to think that Christ was come: But left it to the next Day, when they should again meet together.

The Fourth Day, the Assembly being met, the Propounder demanded what they thought, Whether Christ was come, or no? They said, They thought he was come. But they answered this; That if he
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were come, he was no other than Elias; Because Elias was formerly in great Power, and with great Power he declar'd it, in slaying the Priests of Baal, and for fulfilling the Scriptures he was opposed by Ahab and Jezebel. And so they esteem'd this Man, whom they call'd Jesus, to be that same Elias. Moreover, others said, That they thought he was more than a Mortal Man, in that he so strangely ascended up into Heaven, which some of our Fore-fathers saw; and this was all that was done on the Fourth Day.

The Fifth Day, The Assembly being met, they went about the same Question that was controverted the Day before, and took it into Examination again, to answer them that said Elias was not the Messiah. They of the contrary Opinion, did argue the love and care of Elias for the good of their Nation: That he left them Elisha his Disciple to teach and instruct the People: And this they took to be the care of the Messiah. These were their chief Arguments to maintain their Opinion; the same Day towards Night came in to question among them, what then he was that said, He was the Son of God, and was Crucified by their Ancestors; but because this was a great Question among them, they defer'd the farther Consideration thereof until the next Day.

The Sixth Day, there were some Pharisees that stood up, who were the great Enemies of Christ, and said, They would undertake to answer the last Question; and would by no means yield that he was the Christ. And these are the Reasons they give for their Opinion, viz. 1. Because he came into the World like an ordinary and inferior Man, not with his Scepter and Royal Power: For they affirm'd, That the coming of Christ would be glorious. 2. They pleaded against him, the meanness of his Birth, in that his Father was a Carpenter, and this (they said) was a dishonour, of which, when Christ comes he will not be capable. 3. They accused him to be a False Christ, and an Enemy to Moses's Law, in
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doing and suffering his Disciples to do unlawful Works on the Sabbath-Day. For they believed (they said) that the True Messiah will exactly keep the Law of Moses. Now, though it were reply'd, That the Gospel doth testifie of Christ, that he did fulfil the Law of Moses, yet they rejected that answer, because they did not believe, and own the Gospel. But these Reasons did not satisfy the Council, there still remaining doubts in them concerning Christ.

So that, after the Pharisees had done speaking, there stood up one Rabbi Abraham, and objected against the Pharisees The Miracles that Christ wrought while he was upon the Earth, viz. The raising of the Dead to Life again; his making the Lame to walk; the Blind to see; the Dumb to speak; by what Power, I pray you, my Brethren, did he them? With that the Pharisees arose, and desir'd to answer him; and this is the answer they return'd before the Council: Perhaps, said they, this Jesus was an Impostor, and Magician, and so was enabled to do those Miracles. And for our parts we believe, that all the Miracles he did were done by Magick and Charms, whereby they were restor'd to their former Condition again. But this answer gave little satisfaction to the Council, and especially to Abraham: Whereupon Abraham stood up, and reply'd, How could this Christ Charm them Blind, Lame and Dumb, &c. when they were so born, before Jesus Christ himself was born, as it appear'd some of them were? This seem'd a Paradox to the Pharisees. And truly, the prosecuting of this Argument almost put the Pharisees to a Nonplus; but at last they began to speak again, and gave this Answer, (though a weak and vile one) Perhaps, say they, the said impotent Persons were made so by other Magicians, and conjur'd to be Lame Blind, and Dumb, &c. And though himself were not then born when they were born with those Evils, yet this Jesus being a greater Dissembler, and more cunning than any Magician before him, lower was given him by the Devil,

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Devil, to remove those Charms which others had placed. But there was one Pharisee among the rest, named Zebedee, who among all the Pharisees there assembled, did most opprobriously and blasphemously revile Christ, and vehemently urged those things to the Council against him: But, I conceive, not to the well liking of any that heard him, even of the Members of the Council, or of the Pharisees. And as the Pharisees play'd their part against Christ, so did the Sadduces likewise: For some of the Council were of that Sect, who did endeavour to render Christ vile and odious to the rest of the Jews.

I observed it to be with the Pharisees and Sadduces as once it was with Herod and Pilate: Though these two could not agree at other times, yet they could agree together to Crucifie Christ. So the Pharisees and Sadduces, though they be much divided in Opinion among themselves, yet did they, at this time, too well agree to disgrace Christ, with their Lies, Clamours, and Blasphemies. For the Sadduces as well as the Pharisees, accused him for a grand Impostor and Magician, in that in his Gospel he taught the Resurrection from the Dead, which (say they) we deny. But it is no wonder to see Factions agree in some evil Design against others, as I found by experience in 1650 (which was the year of their Jubilee.) At which time there was a great Strife between the Jesuits and the Friars of the Order of St. Augustine. And though their Dissensions have been, by the care and vigilancy of the Pope smother'd over, that the World then took not much notice of them, yet this Fire broke out again into a Flame, greater (as they inform'd me) than before, even to publick Disputations, and bitter Wranglings one against another, opening the Deluge of Errors, and one anothers Factions. Thus seeking to disgrace one another, the Pope threatened to excommunicate the Authors of all such black Libellous Books, tending to the Dishonour of the Cler-

gy (as he call'd them) to make them infamous to the World. But these things by the way.

The Seventh Day. We are now come to the Seventh Day of their Meeting, on which this was the main Query, *Whether if Christ were come, what Rules and Orders hath he left for his Church to walk by?* This was a great Question among them, because they did not believe the New Testament, and so would not be guided by it, but demanded some other Instructions to direct them in this Point. Whereupon six of the Roman Clergy, who were on purpose sent thither by the Pope, to advise in the Council, (two of which were Jesuits, and four were Friars, two of the Order of St. Augustine, and two of the Order of St. Francis,) being admitted into the Council, began to open to them the Doctrine and Rules of the Holy Church of Rome; which they magnified to them for the Holy Catholick Church of Christ; and their Doctrines to be the infallible Doctrine of Christ, and their Rules to be the Rules which the Apostles left to the Church for ever to be observed. And that the Pope is the Holy Vicar of Christ, and the Successor of St. Peter. For Particulars they affirmed the real Presence of Christ in the Lord's Supper, the Religious Observation of their Holy Days, Invocation of Saints, their Prayers to the Virgin Mary, and her commanding Power in Heaven over her Son, and Holy use of their Cross and Images, with the rest of their Idolatrous and Superstitious Worship: All which they recommended, for the Doctrine and Rules of the Apostles.

But so soon as the Assembly of the Jews heard these things from them, they were all exceedingly troubled thereat, and fell into high Clamours against them, crying out, No Christ, no Virgin Mary, no Woman Gods, no Intercession of the Saints, no Holy Crosses, no Worshipping of Images, &c. Their Grief and Trouble was so great, that it would have troubled an hard Heart to have seen and heard it: For, they
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rent their Cloths, and tore their Hair, and cast Dust upon their Heads, and cry'd out, Blasphemy, Blasphemy, Blasphemy against Jehovah, and Christ our King. And in this great Confusion and Perplexity the Council brake up.

But being willing to do something, being yet unresolv'd, they assembled again upon the Eighth Day, and all that was done upon that Day was to agree upon another Meeting of the Jews, which was to be Three Years after; which was then concluded upon, before their final departing.

I believe, saith the Relater, here were many Jews there who would have been easily perswaded to own the Lord Jesus Christ. And I assure for Truth, to the Honour of our Protestant Religion, and for the Encouragement of our Divines, that one of the Rabbies, eminent among them, to Conference, with me gave his Opinion in this wise: That he found it at first, that they who were sent from Rome, would cause an unhappy Prejudice to their Council. 2. That (as he profess'd to me) he much desir'd the presence of some Protestant Divines at their Assembly, and especially of our English Ministers, of whom he had a greater liking than of any in the World beside. For he did believe we had a great love to their Nation: And the reason for his good Opinion of our Ministers, was (as he told me) That he had often heard that they do pray ordinarily for the Conversion of their Nation; which he did acknowledge to be a great Token of their Love towards them: Especially he recommended the Ministers of London, for their excellent Preaching, and for their Charity towards their Nation, as he had heard by many Travellers. Moreover, he said, That he did account the Church of Rome to be an Idolatrous Church: And therefore will not own their Religion. But, by conversing with other of the Jews, I found they thought there was no other Christian Religion in the World, than that of the Church of Rome, and by the Romish Idolatry, they took offence at all Christian

lian Religion. Whence it doth appear, that Rome is the greatest Enemy of the Jews Conversion.

Now, for the place of the Jews next Meeting, it was appointed to be in Syria; in which Country I also was, and did converse with the Sect of the Rechabites, who still observe their old Rules and Customs. They neither Plant or Sow, nor build Houses, but live in Tents; and often remove from place to place, with their whole Families, Bag and Baggage. The Italian Tongue is much spread in the World, and the Jews as frequently discourse in that Language as their own; and therefore I did converse with them as well as if I could have spoken their own Language. And if God give me leave and opportunity, I shall be willing to attend their next Council, which will, be in the Year 1653. The Lord prosper it.

Written by me

Samuel Brett.

A brief Chronology

Concerning the

J E W S,

From the Year of Christ 1650, to 1666.

By *Nath. Homes*, D. D.

HAVING evidently seen in the foregoing Relation what was solemnly acted, not done in a Corner, in 1650, towards the Call of Israel; and how far many of the said Council were brought over to acknowledge Christ our Messiah; and how much further they and many others of the Council might have acknowledged Christ, had not the Jesuits and Friars given them an irreconcilable Offence, pretending the Rubbish of the Popish Religion, and Idolatrous Worship, to be the Ordinances of Christ, there not being one Protestant Divine present to balance against them.

Ye have also heard what was resolv'd upon, of the same Nature, to be acted in the Year 1653. Of which (tho' we cannot give a Relation) not knowing whether Mr. Samuel Brett lived to that Day, and had liberty to keep his Promise of being there; or if he lived, whether he wrote the Relation of that years meeting;

Meeting; or whether the Man be yet alive) yet we have little cause to doubt but the said Meeting (so publickly and solemnly appointed, and of so grand a matter) was punctually observed and celebrated, according to the set Time and Place, though we so remotely distant from them, have not heard thereof. Yet this we have heard, about that time, or presently after, That some antient Rabbies cautioned their Country-men, *That if their expected Messiah did not come in a few Years thence following, they should imbrace the Christian Messiah for the True Messiah.* And this also we can affirm, that whatever came to pass about that time, in order to the Call of the Jews, may well comport with the compute of 1290 Years (Dan. 12.) from the ceasing of the daily Sacrifice, if we place that utter Cessation of that Sacrifice (at the foot of the Accompt, whence to Commence) as Learned Bucholcerus doth at the Year 363. And then (according to this compute) the 1290 Years expire in the Year of Christ 1653.

In the Year 1658, April 19. We received a Letter from a religious and learned Hand, that one Rabbi Nathan Sephira, sent from Jerusalem to Christian Protestant Churches in Europe, to receive the free Benevolence towards the relief of the Jews then in distress, spake as followeth: *I profess (saith he) that the 53. of Isaiah is meant of the Messiah, who bear our Sins ever since Adam. And for that of Christ's Doctrine, in the fifth, sixth, seventh Chapters of Matthew, he said, I acknowledge it to be the Head of all Wisdom: And whoever walk according to it are more Just than we. Of the Spirit of the Messiah, he said, it hath appeared divers times, as in Hezekiah, in Habakkuk, in our Jesus, whom our Fore-fathers wrongfully put to Death; and that Sin lies upon us to this Day. And this Profession (saith he) I make not only for my self, but for others at Jerusalem, where the most pious Jews are dwelling; who with Fasting, Watchings, and other Exercises of Penitency, strive to reconcile themselves*

themselves and the whole Nation to God. Thus far R. Nathan Saphira. Now this, and whatsoever else happen'd about that Year 1638, in order to the Jews Call, may also competently comport with the compute of the 1290 Years, (Dan. 12.) if we put (as learned Alsted doth) the beginning of the said 1290 at the Year of Christ 367. His Words are these, *Anno 367, Terre motus ingens totum fere, &c.* That is to say, In the year 1637 an huge Earthquake shook almost all the World: A Deluge destroys Nicæa, and many Islands: A mighty Hail at Constantinople beats down flat to the Earth many Men, and destroys them. Moreover the Temple at Jerusalem re-edified by Julian the Apostate, falls down, and is burned by fire from Heaven. According to which Account, the 1290 Years expire in the Year 1657. At the heels whereof follows the aforesaid &c. in the Year 1658.

Learned Functius puts the said Earthquake, Inundation, and fiery Temp-st (destroying the Temple, and causing the utter cessation of the daily Sacrifice) at the Year of Christ 369, which being added to 1290 makes 1659.

If it be questioned, how Learned Men take this liberty, according to Truth, to put the Cessation of the daily Sacrifice so variously, as aforesaid; and so makes the Calculations, by the Numbers added thereunto, to period so differently? We answer, It may be in respect of the Cessation of the Daily Sacrifice, caused by the prodigious Judgments aforesaid, demolishing the new Buildings of the Temple; both which must of necessity require a Latitude of Time, viz. A considerable Time for the re-building of the Temple, so far as that it was (among Historians) accounted a re-building. And a considerable time is required for the fulfilling of those Judgments; as that of consuming of the Timber-Work, the over-turning all the Stone-Work, and the making of the Way inaccessible by many other prodigious Judgments, (as Bucholcerus

Bucholcerus asserts, which ever and anon, at several times, deterred the Workmen from that Work. All which must measure out a long time, from the beginning of that Cessation, since their Repulse at Mamre, and while preparing for, and re-building that Structure, till with the destruction thereof, their utmost hope ever to Sacrifice there any more was totally and finally destroyed. And upon this account some may calculate from the beginning of the Cessation, others from the end thereof.

April 1663. came a Letter to me, from a pious and learned Hand, that he had seen Letters from a Professor of the Hebrew Tongue, in a famous Protestant University, declaring, that certain Men of Note came to him, professing themselves to be Jews in Blood, Nation, and Religion; saying that they did acknowledge Jesus to be the Messiah; asking Counsel of the said Professor, about taking upon them Circumcision: Who advising them, that his Nation (being Protestants) would not suffer a Judaical Christian Religion among them: They departed, and went to another Protestant Nation, where such a mingled Religion is tolerated, though not approved.

In the same Year 1663. September 4. I received a Letter from a Learned Man who much converseth with many Jews and Rabbins; that how contemptible soever the Jews may seem to be in their present miserable Condition, yet for all that, they are Witnesses unto the World, That there is indeed a God; yea, and that there was a Christ, whom their Forefathers Crucified; a Man that did great Miracles, and whom his Disciples held was raised from the Dead, &c.

In the same Year 1663. December 3. I received a little Book, sent to me from the Mart at Franckfort, called *Judæorum Excitatum Macutinum*; containing much Matter of the Call of the Jews approaching, as the said Title shews.

May 12. 1664. I received from a worthy Friend,

as followeth: A certain Jew a Rabin, in whose Company I was, doth from that place of *Isaiah 34. 8.* *It is the Day of the Lord's Vengeance, and the Year of Recompences, for the Controversie of Zion;* infer, that therein seems to be pointed out the Year wherein the Lord will begin to take in hand the Cause of Zion, that he may render double to them who have hitherto afflicted her. The Hebrew Word (saith he) to express Recompences, is *Shillumin*. It might have been sufficient to have said, This is the Day of Vengeance, unless the Holy Spirit had had a Mind, crouchedly to Presignifie the Year, viz. in what Year of the Six Thousand should begin the great Sabbatism. And this the Holy Spirit Presignifies while it adjoineth the Word Year, the Word *Shillum* in the Numeral Letters, of which Word written in Hebrew make 426. The present Year 1663, from the Creation, is numbred by the Jews to be 5424, to which, if ye add two Years, ye have in the sixth Millenary 426. And if we number from the Birth of Christ, we have, after two Years, the number of the Beast, viz. 666. If any should say, This wants Solidity; I answer, This suits with my Purpose, viz. The expectation of the Jews Call ere long. For the occasion of this Calculation was, that he undertook to predict (as with a Prophetick Spirit) That within two Years a very great Change would befall the Jews, for Good, or for Ill. And being ask'd, Whence he did collect this? In answer to my Question, he shew'd me the said place of *Isa. 34. 8.* and made upon it the aforesaid Calculation.

And thus I have brought the Reader down from 1650, to the brink of 1665, giving him all along some Glimps of the approaching Call of the Jews, (how near we cannot positively say.) As for the present Year 1665 (within five Days now expiring) I have not medled with the Occurrences thereof, because of them, Mens Pockets are full of Letters, their Hands full of Gazettes, their Ears full of Reports,

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and Tidings; and their Eyes sufficiently perceive the Jews cease Trading, pack up; and are marching. Upon the Consideration of the whole, I conclude with Daniel, in relation to Israel's Call, Chap. 12. 10. *The Wise shall be purified, and shall understand: But the Wicked shall do wickedly, and none of them shall understand.* Therefore I bid thee, Reader, Farewel, with this;

*Be not deceiv'd, one lately did advise;
Beware, say I, Christ's Day doth none surprize.*

Postscript.

AS by the preceding Account we may observe what Thoughts and Expectations divers well meaning Christians had of the Call and Return of the Jews in the Year 1666. and particularly of the noise that was made in the world by the pretended Messiah Sabatai Sevi, who just about that time impudently assumed to himself that Title, and declared that he was come to deliver the Jews from Slavery, and carry them to Jerusalem, there to reign over them; so the following Relation gives a clear and impartial Account of the Actions and Death of that vain Impostor, and the Scandal which the Jews brought upon themselves by their fond and easie Credulity; and it may likewise serve as a Remembrance to all sober Men, that secret Things belong only to God, and revealed to Man, that we may keep his Laws. The Author hereof is an English Gentleman of Quality, and a Person who was in that Station, as to be capable of thoroughly informing himself of the truth of all Particulars; and it may therefore challenge the Credit of the most Captious Reader.

R. B.



THE
Counterfeit *MESSIAH*;

OR,

False Christ

OF THE

J E W S

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Smyrna, in the Year 1666.

Written by an *English* Person of Quality
there Resident.

A According to the Predictions of several Christian
Writers, especially of such who Comment on the
Apocalyps, or Revelations, this Year 1666. was to
prove a Year of Wonders and strange Revolutions to
the World, and particularly of Blessings to the Jews,
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either in respect of their Conversion to the Christian Faith, or of their Restoration to their Temporal Kingdom: This Opinion was so dilated, and fix'd in the Countries of the Reform'd Religion, as to the downfall of the Pope and Antichrist, and the greatness of the Jews, in as much that this subtle People judg'd this Year the time to stir, and to fit their Motion according to the Season of the modern Prophecies; whereupon strange Reports flew from place to place of the March of multitudes of People from unknown Ports, into the remote Desarts of Arabia, suppos'd to be the Ten Tribes and half, lost so many Ages. That a Ship was arriv'd in the Northern parts of Scotland, with her Sails and Cordage of Silk, navigated by Mariners, who spake nothing but Hebrew, with this Motto on their Sails, The Twelve Tribes of Israel. These Reports agreeing thus near to former Predictions, put the wild sort of the World into an expectation of strange Accidents this Year should produce, in reference to the Jewish Monarchy.

In this manner Millions of People were possessed, when Sabatai Sevi first appear'd at Smyrna, and publish'd himself to the Jews for their Messiah, relating the greatness of their approaching Kingdom, the strong Hand whereby God would free them from Bondage, and gather them from all parts of the World. It was strange to see how the Fancy took, and how fast the Report of Sabatai and his Doctrine flew through all parts where Turks and Jews inhabited; the latter of which were so deeply possess'd with a Belief of their new Kingdom and Riches, and many of them with promotion to Offices of Government, Renown and Greatness, that in all parts from Constantinople to Buda, (which it was my fortune that Year to travel) I perceiv'd a strange transport in the Jews; none of them attending to any business, unless to wind up former Negotiations, and preparing themselves and Families for a Journey to Jerusalem: All their Discourses, their Dreams, and disposal of their Affairs tended to no other Design

Design but a re-establishment in the Land of Promise, to Greatness, Glory, Wisdom, and Doctrine of the Messiah, whose Original, Birth, and Education are first to be recounted.

Sabatai Sevi was Son of Mordecai Sevi, an Inhabitant and Natural of Smyrna, who gained his Livelihood, by being Broker to an English Merchant in that Place; a Person, who before his Death was very decrepit in his Body, and full of the Gout, and other Infirmities, but his Son Sabatai Sevi adding himself to study, became a notable Proficient in the Hebrew and Metaphysicks, and arrived to that point of Sophistry in Divinity and Metaphysicks, that he vented a new Doctrine in their Law, drawing to the Profession of it so many Disciples as raised one Day a Tumult in the Synagogue; for which afterwards he was by a Censure of the Chochams (who are Expounders of the Law) banished the City.

During the time of his Exile, he travelled to Thessalonica, now called Salonica, where he married a very handsome Woman; but either not having that part of Oeconomy as to govern a Wife, or being impotent towards Women, as was pretended, or that she found not favour in his Eyes, she was divorced from him: Again he took a second Wife, more beautiful than the former, but the same Causes of discontent raising a Difference between them, he obtained another Divorce from his Wife also. And being now free from the Incumbrances of a Family, his wandering Head mov'd him to travel through the Morea, thence to Trippoly in Syria, Gaza and Jerusalem; and by the way pick'd up a Ligorness Lady, whom he made his third Wife, the Daughter of some Polonian or German, her Original and Parentage not being very well known. And being now at Jerusalem he began to reform the Law of the Jews, and abolish the feast of Tamuz, (which they keep in the Month of June) and there meeting with a certain Jew called Nathan, a proper Instrument to promote his Design, he con-

communicated to him his Condition, his Course of Life, and Intentions to proclaim himself Messiah of the World, so long expected and desired by the Jews. This Design took wonderfully with Nathan; and because it was thought necessary according to Scripture, and antient Prophecies, that Elias was to precede the Messiah, as St. John Baptist was the Fore-runner of Christ, Nathan thought no Man so proper to act the part of the Prophet as himself; and so no sooner had Sabatai declar'd himself the Messiah, but Nathan discovers himself to be his Prophet, forbidding all the Fasts of the Jews in Jerusalem, and declaring that the Bridegroom being come, nothing but Joy and Triumph ought to dwell in their Habitations; writing to all the Assemblies of the Jews to perswade them to the same Belief.

And now the Schism being begun, and many Jews really believing what they so much desir'd, Nathan took the courage and boldness to Prophesie, That one Year from the 27th of Kisleu, (which is the Month of June) the Messiah shall appear before the Grand Seignieur, and take from him his Crown, and lead him in Chains like a Captive.

Sabatai also at Gaza preach'd Repentance to the Jews, and Obedience to himself and Doctrine, for that the coming of the Messiah was at hand: Which Novelties so affected the Jewish Inhabitants of those Parts, that they gave up themselves wholly to their Prayers, Alms, and Devotions; and to confirm this belief the more, it happened that at the same time News hereof, with all Particulars were dispatched from Gaza, to acquaint the Brethren in foreign Parts: The Rumour of the Messiah was flown so swift, and gained such Reception, that Intelligence came from all Parts and Countries where the Jews inhabited, by Letters to Gaza and Jerusalem, congratulating the happiness of their Deliverance, and expiration of the time of their Servitude, by the appearance of the Messiah. To which they adjoined other Prophecies, relating to that Dominion the Messiah was to have over all
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the World: That for 9 Months after he was to disappear; during which time the Jews were to suffer, and many of them to undergo Martyrdom: But then returning again mounted on a Celestial Lyon, with his Bridle made of Serpents with seven Heads, accompanied with his Brethren the Jews, who inhabited on the other side of the River Sabatian, he should be acknowledged for the sole Monarch of the Universe; and then the Holy Temple should descend from Heaven already built, framed and beautified, wherein they should offer Sacrifice for ever.

And here I leave you to consider how strangely this deceiv'd People was amus'd, when these confident and vain Reports and Dreams of Power, and Kingdoms, had wholly transported them from the ordinary course of their Trade and Interest.

This Noise and Rumour of the Messiah having begun to fill all Places, Sabatai Sevi resolv'd to travel towards Smyrna, the Country of his Nativity, and thence to Constantinople, the Capital City, where the principal Work of Preaching was to have been perform'd: Nathan thought it not fit to be long after him, and therefore travels by the way of Damascus, where resolving to continue some time for better Propagation of this new Doctrine; in the mean while writes the following Letter to Sabatai Sevi.

22. *Kesvan* of this Year.

TO the King, our King, Lord of our Lords, who gathers the dispersed of Israel, who redeems our Captivity, the Man elevated to the height of all Sublimity; the Messiah of the God of Jacob; the true Messiah; the Celestial Lyon, Sabatai Sevi, whose Honour be exalted, and his Dominion raised in a short time, and for ever, Amen. After having kissed your Hands, and swept the Dust from your Feet, as my Duty is to the King of Kings, whose Majesty be ex-

' alted, and his Empire enlarged: These are to make
 ' known to the Supream Excellency of that Place,
 ' which is adorn'd with the Beauty of your Sanctity,
 ' that the Word of the King, and of his Law, hath en-
 ' lightned our Face: That Day hath been a solemn
 ' Day unto Israel, and a Day of Light unto our Rulers,
 ' for immediately we apply'd our selves to perform your
 ' Command, as our Duty is. And though we have
 ' heard of many strange Things, yet we are courageous,
 ' and our Heart is as the Heart of a Lion; nor ought
 ' we to enquire a Reason of your Doings, for your
 ' Works are marvellous, and past finding out, and we
 ' are confirmed in our Fidelity without all exception,
 ' resigning up our very Souls for the holiness of your
 ' Name: And now we are come as far as Damascus,
 ' intending shortly to proceed in our Journey to Scall-
 ' deroon, according as you have commanded us, that
 ' so we may ascend and see the Face of God in light,
 ' as the light of the Face of the King of Life: And we
 ' Servants of your Servants, shall clean the Dust from
 ' your Feet, beseeching the Majesty of your Excellen-
 ' cy and Glory to vouchsafe from your Habitation to
 ' have a care of us, and help us with the force of your
 ' right Hand of strength, and shorten our way which
 ' is before us: And we have our Eyes towards Jah,
 ' who will make hast to help us, and save us, that
 ' the Children of Iniquity shall not hurt us, and to-
 ' wards whom our Hearts pant and are consumed
 ' within us: Who shall give us Talions of Iron to be
 ' worthy to stand under the shadow of your Ass.
 ' These are the Words of the Servant of your Ser-
 ' vants, who prostrates himself to be trod on by the
 ' Soles of your Feet.

Nathan Benjamine:

And that he might publish this Doctrine of him-
 self, and the Messiah more plainly, he wrote from
 Damascus this following Letter to the Jews at Aleppo,
 and parts thereabouts.

To

To the Residue or Remnant of the *Israelites*,
Peace without End.

‘ **T**Hese my Words are to give you Notice, how
 ‘ that I am arrived in Peace at Damascus, and
 ‘ behold I go to meet the Face of our Lord, whose
 ‘ Majesty be exalted, for he is the Sovereign of the
 ‘ King of Kings, whose Empire be enlarged. Accord-
 ‘ ing as he hath commanded us the Twelve Tribes to
 ‘ elect unto him Twelve Men, so have we done: And
 ‘ we now go to Scanderoon by his Command, to shew
 ‘ our Faces together, with part of the principal of those
 ‘ particular Friends to whom he hath given Licence to
 ‘ assemble in that same place. And now I come to make
 ‘ known unto you, That tho’ you have heard strange
 ‘ Things of our Lord, yet let not your Hearts faint, or
 ‘ fear, but rather fortifie your selves in your Faith,
 ‘ because all his Actions are miraculous and Secret,
 ‘ which humane Understanding cannot comprehend;
 ‘ and who can penetrate into the depth of them? In
 ‘ a short time all Things shall be manifested to you
 ‘ clearly in their Purity; and you shall know, and con-
 ‘ sider, and be instructed by the Inventor himself; bles-
 ‘ sed is he who can expect and arrive to the Salvation
 ‘ of the true Messiah, who will speedily publish his Au-
 ‘ thority and Empire over us now, and for ever.

Nathan Benjamine.

And now all the Cities of Turkey, where the Jews in-
 habited, were full of the expectation of the Messiah; no
 Trade nor course of Gain was follow’d; every one
 imagin’d that daily Provisions, Riches, Honours, and
 Government were to descend upon them by some un-
 known and miraculous manner: An Example of which
 is most observable in the Jews at *Theſſalonica*, who now
 full of Assurance that the Restoration of their King-
 dom,

dom, and the accomplishment of the time for the coming of the Messiah was at hand, judg'd themselves oblig'd to double their Devotions, and purifie their Consciences from all Sins and Enormities, which might be obvious to the Scrutiny of him, who was now come to penetrate into the very Thoughts and Imaginations of Mankind: In which Work certain Chochams or Priests were appointed, to direct the People how to regulate their Prayers, Fasts, and other Acts of Devotion. But so forward was every one now in his Acts of Penance, that they stay'd not for the Sentence of the Chocham, or Prescription of any Rules, but apply'd themselves immediately to Fasting; and some in that manner beyond the abilities of Nature, that having for the space of seven Days taken no Sustenance, were famish'd to Death; others buried themselves in their Gardens, covering their naked Bodies with Earth, their Heads only excepted, remain'd in their Beds of Dirt until their Bodies were stiffen'd with the cold and moisture: Others would endure to have melted Wax dropt upon their Shoulders, others to rowl themselves in Snow, and throw their Bodies in the coldest Season of Winter into the Sea, or frozen Waters: But the most common way of Mortification was first to prick their Backs and Sides with Thorns, and then to give themselves thirty nine Lashes. All Business was laid aside, none wrought, or open'd Shop, unless to clear his Warehouse of Merchandize at any price: Who had superfluity in Household-stuff sold it for what he could, but yet not to Jews, for they were interdicted from Bargains or Sales, on the pain of Excommunication, pecuniary Mulcts, or corporal Punishments; all Business and Employment was esteem'd for the Test and Touchstone of their Faith. It being the general Tenent, that in the Days that the Messiah appears, the Jews shall become Masters of the Estates and Inheritance of Infidels, until when they are to content themselves with Matters only necessary to maintain and support Life, but because every

every one was not Master of so much Fortune and Provision as to live without daily Labour; therefore to quiet the Clamours of the Poor, and prevent the Enormous Lives of some, who upon these Occasions would become Vagabonds, and desert their Cities, due Order was taken to make Collections, which were so liberally bestow'd, that in Thessalonica only 400 Poor were supported by the meer Charity of the Richer. And as they endeavour'd to purge their Consciences of Sin, and to apply themselves to good Works, that the Messiah might find the City prepared for his Reception; so lest he should accuse them of any omission in the Law, and particularly in their neglect of that ancient Precept, of Increase and Multiply; they married together Children of ten Years of age, and some under, without respect to Riches or Poverty, Condition or Quality: But being promiscuously joined to the number of 6 or 700 Couple, upon better and cooler Thoughts, after the deceit of the false Messiah was discover'd, or the expectation of his coming grew cold, were Divorced, or by Consent separated from each other.

In the heat of all this Talk and Rumour comes Sabatai Sevi to Smyrna, the City of his Nativity, infinitely desir'd there by the common Jews; but by the Chochams, or Doctors of their Law, who gave little or no Credence to what he pretended, was ill received, not knowing what Mischief or Ruin this Doctrine and Prophecy of a new Kingdom might produce. Yet Sabatai bringing with him Testimonials of his Sanctity, Holy Life, Wisdom, and Gift of Prophecy, so deeply fix'd himself in the Heart of the Generality, both as being Holy and Wise, that thereupon he took courage and boldness to enter into Dispute with the Grand Chocham, (who is the Head, and chief Expofitor of the Law, and Super-intendent of their Will and Government) between whom the Arguments grew so high, and Language so hot, that the Jews who favour'd the Doctrine of Sabatai, and feared the Authority of the Chochams,

Ch-chams, doubtful what might be the Issue of the Contest, appear'd in great Numbers before the Cadi of Smyrna, in Justification of the new Prophet, before so much as any Accusation came against him. The Cadi (according to the Custom of the Turks) swallows Money on both sides, and afterwards remits them to the Determination of their own Justice. In this manner Sabatai gains Ground daily; and the Grand Chocham with his Party, losing both the Affection and Obedience of his People, is displaced from his Office, and another constituted, more affectionate and agreeable to the new Prophet, whose Power daily increased by those confident Reports, that his Enemies were struck with Phrensies and Madness, until being restored to their former Temper and Wits by him, they became his Friends, Admirers, and Disciples. No Invitation was now made in Smyrna by the Jews, nor Marriage, or Circumcision solemnized where Sabatai was not present, accompanied with a multitude of his Followers, and the Streets cover'd with Carpets, or fine Cloth for him to tread on; but the Humility of this Pharisee appear'd such, that he would stoop and turn them aside, and so pass. And having thus fix'd himself in the Opinion and Admiration of the People, he began to take on himself the Title of Messiah, and the Son of God, and to make this following Declaration to all the Nation of the Jews, which being writ originally in Hebrew is thus translated into English.

THE only, and first-born Son of God, Sabatai Sevi, the Messiah and Saviour of Israel, to all the Sons of Israel, Peace. Since that you are made worthy to see that great Day of Deliverance and Salvation unto Israel, and Accomplishment of the Word of God, promised by his Prophets, and our Fore-fathers, and by his beloved Son of Israel: Let your bitter Sorrows be turned into Joy, and your Fasts into Festivals, for you shall weep no more, O my

‘ my Sons of Israel, for God having given you this unspeakable Comfort, Rejoice with Drums, Organs, and Musick, giving Thanks to him for performing his Promises from all Ages; doing that every Day which is usual for you to do upon the New Moons; and that Day dedicated to Affliction and Sorrow convert you into a Day of Mirth for my appearance: And fear you nothing, for you shall have Dominion over the Nations, and not only over these who are on Earth, but over those Creatures also which are in the depth of the Sea: All which is for your Consolation and Rejoycing.

Sabatai Sevi.

Notwithstanding the Disciples of Sabatai Sevi were not so numerous, but many oppos’d his Doctrine, publicly avouching that he was an Impostor and Deceiver of the People, amongst which was one Samuel Pennia, a Man of a good Estate and Reputation in Smyrna, who arguing in the Synagoge, That the present Signs of the coming of the Messiah were not apparent, either according to Scripture, or the Doctrine of the Rabbins, raised such a Sedition and Tumult amongst the Jews, as not only prevailed against Arguments, but had also against his Life, had he not timely conveyed himself out of the Synagogue, and thereby escaped the Hands of the Multitude, who now could more easily endure Blasphemy against the Law of Moses, and the Prophanation of the Sanctuary, than Contradiction, of Misbelief of the Doctrine of Sabatai. But howsoever it fell out, Pennia in a short time becomes a Convert, and preaches up Sabatai for the Son of God, and Deliverer of the Jews; and not only he, but his whole Family; his Daughters Prophesie, and fall into strange Extasies; and not only his own House, but four hundred Men and Women prophesie of the growing Kingdom of Sabatai, and young Infants, who bold, yet scarce stammer out a Syllable to their Mothers, repeat and pronounce plainly the Name of Sabatai

batai the Messiah, and Son of God. For thus far had God permitted the Devil to delude this People, that their very Children were for a time possessed, and Voices heard to sound from their Stomachs and Intraills: Those of riper Years fell first into a Trance, foamed at the Mouth, and recounted the future Prosperity and Deliverance of the Israelites, their Visions of the Lyon of Judah, and the Triumphs of Sabatai; all which were certainly true, being effects of Diabolical Delusions, as the Jews themselves since have confessed unto me.

With these Concomitant Accidents and Successes, Sabatai Sevi growing more presumptuous, that he might correspond with the Prophecies of the Greatness and Dominion of the Messiah, proceeds to an Election of those Princes which were to govern the Israelites in their march towards the Holy Land, and to dispense Judgment and Justice after their Restoration. The Names of them were these which follow, Men well known at Smyrna, who never (God knows) had Ambition to aspire to the Title of Princes, until a strange Spirit of Deceit and Delusion had mov'd them, not only to hope for it as possible, but to expect it as certain;

Isaac Silvera
Salomon Lagnado
Salom. Lagnado jun.
Joseph Copen
Moses Galente
Daniel Pinto
Abraham Scandale
Mokiah Gaspar
Abraham Leon
Ephraim Arditi
Salom. Carmona
Mataffia Aschenesi
Meir Alcaira
Jacob Loxas

King David,
was Salomon,
named Quovau,
Uzziah,
Josaphat,
Hilkiah,
Jotham,
Zedekiah,
Achas,
Joram,
Achab,
Afa,
Rehoboam,
Ammon,

Mordecai

Mordecai Jefferun
Chaim Inegna
Joseph Scavillo
Conor Nehemias
Joseph del Caire
Eliakin Schavir
Abraham Rubio

Jehoachim,
Jeroboam,
Abia,
was Zorobabel,
named Joas,
Amasia,
Josiah.

Elias Sevi had the Title of the King of the Kings of Kings.

Elias Azar his Vice-King, or Vizier,
Joseph Sevi, the King of the Kings of Judah,
Joseph Inernuch his Vice-King.

In this manner Things ran to a strange height of madness amongst the Jews at Smyrna, where appear'd such Pageantry of Greatness, that no Comedy could equal the Mock-shews they represented; and though none durst openly profess any Scruple, or Doubt of this common received Belief, yet for confirmation of the Jews in their Faith, and astonishment of the Gentiles, it was judg'd no less than necessary, that Sabatai should shew some Miracles whereby to evince to all the World that he was the true Messiah; and as the present occasion seem'd to require an Evidence infallible of this truth, so it was daily expected by the Vulgar, with an impatience suitable to Humours disposed to Novelty; who out of every Action and Motion of their Prophet, began to fancy something extraordinary and supernatural. Sabatai was now horribly puzzled for a Miracle, though the imagination of the People was so vitiated that any Legerdemain, or Slight of Hand would have pass'd more easily with them for a Wonder than Moses striking the Rock for Water, or dividing the Red Sea: And an occasion happening that Sabatai was, in behalf of his Subjects, to appear before the Cadi, or Judge of the City, to demand ease and relief of some Oppressions which agrieved them: It was thought necessary a Miracle should be now or never, when

when Sabatai appearing, with a formal and Pharisaical Gravity, which he had starch'd on, some on a sudden avouched to see a Pillar of Fire between him and the Cadi, which Report presently was heard through the whole Room, fill'd with Jews that accompanied Sabatai, some of whom, who strongly fancied it, vow'd, and swore they saw it; others in the outward Yard, or that could not come near to hear, or see for the Crowd, as speedily took the Alarm, and the Rumour ran and receiv'd belief by the Women and Children at home in a moment, so that Sabatai Sevi return'd to his House triumphant, fix'd in the Hearts of his People, who now needed no farther Miracles to confirm them in their Faith. And thus was Sabatai exalted, when no Man was thought worthy of Communication who did not believe him to be the Messiah: Others were called Kophrim, Infidels, or Hereticks, liable to the Censure of Excommunication, with whom it was not lawful so much as to eat; every Man produced his Treasure, his Gold and Jewels, offering them at the feet of Sabatai, so that he could have commanded all the Wealth of Smyrna, but he was too subtil to accept their Money, lest he should render his Design suspected by any act of Covetousness. Sabatai Sevi having thus fully fix'd himself in Smyrna, and filled other places with rumours of his Fame, declared that he was called by God to visit Constantinople, where the greatest part of his Work was to be accomplish'd; in order whereunto he privately ship'd himself, with some few Attendants, in a Turkish Saick, in the Month of January 1666, left the Crowd of his Disciples, and such who would press to follow him, should endanger him in the Eyes of the Turks, who already began to be scandaliz'd at the Reports and Prophecies concerning his Person. But though Sabatai took few into the Vessel to him, yet a multitude of Jews travelled over Land to meet him again at Constantinople, on whom all their Eyes and Expectations were intent. The Wind proving Northerly, as commonly it is in the Hellespont

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port and Propontus, Sabatai was thirty nine Days in his Voyage, and yet the Vessel not arriv'd, so little Power had this Messiah over the Sea and Winds; in which time News being come to Constantinople, That the Jews Messiah was near, all that People prepar'd to receive him with the same Joy and Impatience as was express'd in other parts where he arriv'd, the Grand Vizier (then also at Constantinople, being not yet departed on this Expedition for Candia) having heard some rumours of this Man, and the Disorder and Mad-ness he had rais'd amongst the Jews, sent two Boats, whilst the Sajick was detained by contrary Winds, with Commands to bring him up Prisoner to the Port, where accordingly Sabatai being come, was committed to the most loathsome and darkest Dungeon in the Town, there to remain in farther expectation of the Vizier's Sentence. The Jews were not at all discouraged at this ill Treatment of their Prophet, but rather confirm'd in their belief him, as being the accomplishment of the Prophecy of those things which ought to precede his Glory and Dominion; which Consideration induc'd the chiefest Persons amongst the Jews to make their Visits and Addresses to him, with the same Ceremony and Respect in the Dungeon as they would have done had he then sat exalted on the Throne of Israel: Several of them, with one Anacago by Name, a Man of great Esteem amongst the Jews, attended a whole Day before him, with their Eyes cast down, their Bodies bending forward, and Hands cross'd before them, (which are Postures of Humility, and Service in the Eastern Countries) the undecency of the Place, and present Subjection, not having in the least abated their high Thoughts and Reverence towards his Person. The Jews in Constantinople were now become as mad and distracted as they were in other Places, all Trade and Traffique forbidden, and those who ow'd Money, in no manner careful how to satisfy it: Amongst which wild Cr.w some were indebted to our Merchants at Galata,

Galata, who not knowing the way to receive their Money, partly for their Interest, and partly for Curiosity, thought fit to visit this Sabatai, complaining that such particular Jews, upon his coming, took upon them the boldness to defraud them of their Right, and desir'd he would signify to these his Subjects his pleasure to have Satisfaction given: Whereupon Sabatai with much affection took Pen and Paper, and wrote to this effect.

TO you of the Nation of the Jews, who expect the appearance of the Messiah, and the Salvation of Israel, Peace without end. Whereas we are inform'd that you are indebted to several of the English Nation: It seemeth right unto us to enorder you to make satisfaction for these your just Debts: Which if you refuse to do, and not obey us herein; Know you, that then you are not to enter with us into our Joy and Dominions.

In this manner Sabatai Sevi remain'd a Prisoner at Constantinople for the space of two Months; at the end of which the Vizier having signified his Expedition for Candia, and considering the Rumour and Disturbance the presence of Sabatai had made already at Constantinople, thought it not secure to suffer him to remain in the Imperial City, whilst both the Grand Seignior and himself were absent; and therefore changes his Prison to the Dardanelli, otherwise called the Castle of Abdos, being on the Europe side of the Hellespont, opposite to Sestos, places famous in Greek Poetry. This removal of Sabatai from a worse Prison to one of a better Air, confirm'd the Jews with a greater confidence of his being the Messiah, supposing that had it been in the power of the Vizier, or other Officers of the Turks to have destroy'd his Person, they would never have permitted him to have liv'd to that time, in regard their Maxims enforce them to quit all jealousies and suspicions of Ruin to their State, by the Death of the Party feared, which much rather they ought to execute

cute en Sabatai, who had not only declar'd himself the King of Israel, but also published Prophecies fatal to the Grand Seignior and his Kingdoms.

With this Consideration, and others preceding, the Jews flock in great Numbers to the Castle, where he was imprison'd, not only from the neighbouring Parts, but also from Poland, Germany, Leghorn, Venice, Amsterdam, and other Places where the Jews reside; on all whom, as a Reward of the Expence and Labours of their Pilgrimage, Sabatai bestow'd plenty of his Benedictions, promising increase of their Store, and enlargement of their Possessions in the Holy Land. And so great was the confluence of the Jews to this Place, that the Turks thought it requisite to make their advantage thereof, and so not only rais'd the price of their Provision, Lodgings, and other Necessaries, but also deny'd to admit any to the presence of Sabatai, unless for Money, setting the price sometimes at five, sometimes at ten Dollars, more or less, according as they guess'd at their Abilities, or Zeal for the Person, by which Gain and Advantage to the Turks no Complaints or Advices were carry'd to Adrianople, either of the Concourse of People, or Arguments amongst the Jews in that Place, but rather all Civilities and Liberty indulg'd unto them, which serv'd as a farther Argument to ensnare this poor People in the belief of their Messiah.

During this time of Confinement, Sabatai had leisure to compose and institute a new Method of Worship for the Jews, and principally the manner of the Celebration of the Day of his Nativity, which he prescribed in this manner;

B Rethren, and my People, Men of Religion inhabiting the City of Smÿrna the Renown'd, where live Men, and Women, and Families; Peace be unto you from the Lord of Peace, and from me his beloved Son King Solomon: I command you that the ninth Day of the Month of Ab (which according to our

• our Account answer'd that Year to the Month of
 • June) next to come, you make a Day of Invitation,
 • and of great Joy, celebrating it with choice Meats and
 • pleasant Drinks, with many Candles and Lamps, with
 • Musick and Songs, because it is the Day of the Birth
 • Sabatai Sevi, the High King above all Kings of
 • the Earth. And as to Matters of Labour, and o-
 • ther Things of like Nature, do as becomes you up-
 • on a Day of Festival, adorn'd with your finest Gar-
 • ments. As to your Prayers, let the same Order be
 • used as upon Festivals. To converse with Chri-
 • stians on that Day is unlawful, though your Dis-
 • course be of Matters indifferent; all Labour is for-
 • bidden, but to sound Instruments is lawful. This
 • shall be the Method and Substance of your Prayers on
 • this Day of Festival. After you have said, Blessed
 • be thou, O holy God! then proceed and say, Thou
 • hast chosen us before all People, and hast loved us,
 • and hast been delighted with us, and hast humbled
 • us more than all other Nations, and hast sanctified
 • us with thy Precepts, and hast brought us near to
 • thy Service, and the Service of our King. Thy holy,
 • great and terrible Name thou hast publish'd amongst
 • us; and hast given us, O Lord God, according to
 • thy Love, Times of Joy, of Festivals, and Times of
 • Mirth, and this Day of Consolation for a solemn
 • Convocation of Holiness, for the Birth of our King
 • the Messiah, Sabatai Sevi thy Servant, and first born
 • Son in Love, through whom we commemorate our
 • coming out of Egypt. And then you shall read for
 • your Lessons 1st, 2d, and 3d Chapters of Deut. to the
 • ver. 17. appointing for the reading thereof five
 • Men, in a perfect and uncorrupted Bible, adding
 • thereunto the Blessings of the Morning, as are pre-
 • scribed for Days of Festival, and for the Lesson out
 • of the Prophets usually read in the Synagogue every
 • Sabbath, you shall read the 31st Chap. of Jeremiah.
 • To your Prayer called Mustaf (used in the Syna-
 • gogue every Sabbath and Solemn Festival) you shall
 • • adjoin

adjoin that of the present Festival; instead of the Sacrifice of Addition, of the returning of the Bible to its place, you shall read with an audible Voice, clear Sound the 95 Psalm. And at the first Praises in the Morning, after you have sung Psalm 91. and just before you sing Psalm 98. you shall repeat Psalm 132. but in the last Verse, where it is said, As for his Enemies I shall cloath them with Shame, but upon himself shall his Crown flourish; in the place of (upon himself) you shall read upon the most High; after which shall follow the 126 Psalm, and then the 113 to the 119.

At the Consecration of the Wine upon the Vigil, or Eve, you shall make mention of the Feast of Consolation, which is the Day of the Birth of our King, the Messiah Sabatai Sevi thy Servant, and first born Son, giving the Blessing as followeth: Blessed be thee our God, King of the World, who hast made us to live, and hast maintain'd us, and hast kept us alive unto this time. Upon the Eve of this Day you shall read also the 81 Psalm, as also the 132 and 126 Psalms, which are appointed for the Morning Praises. And this Day shall be unto you for a Remembrance of a Solemn Day unto eternal Ages, and a perpetual Testimony between me and the Sons of Israel.

Audite Audiendo & manducate bonum.

“In hearing hear, and enjoy Good.

Besides which Order, and Method of Prayers for Solemnization of his Birth, he prescrib'd other Rules for Divine Service, and particularly publish'd the same Indulgence and Priviledge to every one who should pray at the Tomb of his Mother, as if he had taken on him a Pilgrimage to Pray, and Sacrifice to Jerusalem.

The Devotion of the Jews toward this pretended
Messiah

Messiah increased still more and more, so that not only the Chief of the City went to attend, and proffer their Service towards him in the time of his Imprisonment, but likewise decked their Synagogue with S. S. in Letters of Gold, making for him on the Wall a Crown, in the Circle of which was wrote the 91st Psalm at length in fair and legible Characters; attributing the same Titles to Sabatai, and expounding the Scriptures in the same manner in favour of his appearance, as we do of our Saviour. However, some of the Jews remained in their Wits all this time, amongst which was a certain Chocham at Smyrna, one zealous of his Law, and of the Good and Safety of his Nation: And observing in what a wild manner the whole People of the Jews was transported, with the groundless belief of a Messiah, leaving not only their Trade, and course of living, but publishing Prophecies of a speedy Kingdom, of rescue from the Tyranny of the Turk, and leading the Grand Seignior himself Captive in Chains; Matters so dangerous and obnoxious to the State wherein they liv'd, as might justly convict them of Treason and Rebellion, and leave them to the Mercy of that Justice, which on the least jealousy and suspicion of Matters of this Nature, uses to extirpate Families, and subvert the Mansion-houses of their own People, much rather of the Jews, on whom the Turks would gladly take occasion to despoil them of their Estates, and condemn the whole Nation to perpetual Slavery. And indeed it would have been a greater wonder than ever Sabatai shew'd, that the Turks took no Advantage from all these Extravagancies, to drain the Jews of a considerable Sum of Money, and set their whole Race in Turkey at a Ransom, had not these Passages yielded them Matter of Pastime, and been the subject of the Turks Laughter and Scorn; supposing it a Disparagement to the Greatness of the Ottoman Empire, to be concern'd for the Rumours and Combustions of this dispersed People; with these Considerations, this Chocham, that he might clear himself of the Blood

and

and guilt of his Country-men, and concern'd in the common Destruction, goes before the Cadi, and there protests against the present Doctrine, declaring that he had no Hand in setting up of Sabatai, but was an Enemy both to him and to his whole Sect. This freedom of the Chocham so intrag'd and scandaliz'd the Jews, that they judg'd no Condemnation or Punishment too severe against such an Offender and Blasphemer of their Law, and Holiness of the Messiah; and therefore with Money and Presents to the Cadi, accusing him as disobedient in a Capital Nature to their Government, obtained sentence against him, to have his Beard shav'd, and to be condemned to the Gallies. There wanted nothing now to the appearance of the Messiah, and the solemnity of his coming, but the presence of Elias, whom the Jews began to expect hourly, and with that intention and earnestness, that every Dream or Phantasm to a weak Head was judged to be Elias; it being taught and averr'd, that he was seen in divers Forms and Shapes, not to be certainly discover'd or known, before the coming of the Messiah; for the Superstition is so far fixed amongst them, that generally in their Families they spread a Table for Elias the Prophet, to which they make an invitation of poor People, leaving the chief Place for the Lord Elias, whom they believe to be invisibly present at the Entertainment, and there to eat and drink without diminution, either of the Dishes, or of the Cup. One Person amongst the Jews commanded his Wife after a Supper of this kind, to leave the Cup fill'd with Wine, and the Meat standing all Night, for Elias to Feast, and rejoice alone; and in the Morning arising early, affirmed, that Elias took his Banquet so kindly, that in token of gratitude and acceptance, he had replenish'd the Cup with Oil instead of Wine. It is a certain Custom among the Jews on the Evening of the Sabbath, to repeat certain Praises of God (called Havalla) which signifies a Distinction, or Separation of the Sabbath

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from

from the prophane Days (as they call them) which Praises they observe to perform in this manner; one takes a Cup fill'd with Wine, and drops it through the whole House, saying, Elias the Prophet, Elias the Prophet, come quickly to us with the Messiah, the Son of God, and David; and this they affirm to be so acceptable to Elias, that he never fails to preserve that Family, so devoted to him, and augment it with the blessings of Increase. Many other things the Jews avouch of Elias so ridiculous, as are not fit to be declar'd, amongst which this one is not far from our purpose, that at the Circumcision there is always a Chair set for Elias, and Sabatai Sevi being once invited at Smyrna to the Circumcision of the first born Son of one Abraham Gutiere, a Kinsman of Sabatai, and all things ready for the Ceremony, Sabatai Sevi exhorted the Parents of the Child to expect a while until his farther Order: After a good half Hour Sabatai order'd them to proceed, and cut the Prepuce of the Child, which was instantly perform'd with all joy and satisfaction to the Parents: And being afterwards demanded the Reason why he retarded the performance of that Function? His Answer was, That Elias had not as yet taken his Seat, whom as soon as he saw placed, he ordered them to proceed; and that now shortly Elias would discover himself openly, and proclaim the News of the general Redemption.

This being the common Opinion among the Jews, and that Sabatai Sevi was the Messiah, being become an Article of Faith, it was not hard to persuade them that Elias was come already, that they met him in their Dishes, in the Dark, in their Bed-chambers, or any where else invisable, in the same manner as our common People of England believe of Hobgoblins and Fairies. For so it was when Solomon Cremo-
na, an Inhabitant of Smyrna, making a great Feast, to which the principal Jews of the City were invited, after they had eaten and drank freely, one starts from

his Seat, and avouches that he saw Elias upon the Wall, and with that bows to him, and Compliments him with all Reverence and Humility: Some others having in like manner their Fancies prepossessed, and their Eyes with the fume of Wine ill prepar'd to distinguish Shadows, immediately agreed upon the Object, and then there was not one in the Company who would say he did not see him: At which surprize every one was struck with reverence and awe; and the most Eloquent amongst them having their Tongues loosed with Joy and Wine, directed Orations, Encomiums, and acts of Thankfulness to Elias, Courting and Complimenting him, as distracted Lovers do the supposed presence of their Mistresses. Another Jew at Constantinople, reported that he met Elias in the Streets, habited like a Turk, with whom he had a long Communication; and that he enjoy'd the Observation of many neglected Ceremonies, and particularly the Z-zir, Numb. 15. v. 38. *Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments, throughout their Generations, and that they put upon the Fringe of the Border, a Ribbon blue.* Also the Peos, Rev. 19 27. *Ye shall not round the corners of your Head, nor marr the corners of your Beard:* This Apparition of Elias being believed as soon as published, every one began to obey the Vision, by Fringing their Garments: And for their Heads, though always shav'd, according to the Turkish and Eastern Fashion, and that they suffering Hair to grow, to Men not accustomed, was heavy and incommodious to their Healths and Heads; yet to begin again to renew as far as was possible, the ancient Ceremonies, every one flourishing a Lock of Hair on each side, which might be visible beneath their Caps; which soon after begun to be a Sign of distinction between the Believers and Rophims, a Name of dishonour signifying as much as Unbelievers or Hereticks, given to those who confessed not Sabatai to be the Messiah; which Particulars, if not observed, it was declar'd as

a Menace of Elias, that the People of the Jews, who come from the River Sabbatian, as is specified in the second of Esdras, Chap. 13. shall take vengeance of those who are guilty of these Omissions.

But to return again to Sabatai Sevi himself, we find him still remaining a Prisoner in the Castle of Abydos, upon the Hellespont, admir'd and adorn'd by his Brethren with more Honour than before, and visited by Pilgrims from all parts, where the Fame of the coming of the Messiah had arrived; among which one from Poland, named Nehemiah Cohen, was of special note and renown learn'd in the Hebrew, Syriack, and Chaldee, and versed in the Doctrine and Kabals of the Rabbins, as well as Sabatai himself, one (of whom it was said) had not this Sevi anticipated the Design, esteem'd himself a notable Fellow, to act the part of a Messiah as the other: Howsoever, it being too late to publish any such Pretence, Sabatai having now eleven Points of the Law by Possession of the Office, and with that the Hearts and Belief of the Jews, Nehemiah was contented with some small Appendage, or Relation to the Messiah, and therefore to lay his Design the better, desir'd a private Conference with Sabatai: These two great Rabbins being together, a hot Dispute arose between them; for Cohen alledg'd, that according to Scripture, and Exposition of the learned thereupon, there were to be two Messiahs, one called Ben Ephraim, and the other Ben David; the first was to be a Preacher of the Law, poor and despised, and a Servant of the second, and his Fore-runner; the other was to be great and rich, to restore the Jews to Jerusalem, to sit upon the Throne of David, and to perform and act all those Triumphs and Conquests which were expected from Sabatai. Nehemiah was contented to be Ben Ephraim, the afflicted and poor Messiah, and Sabatai (for any thing I hear) was well enough contented he should be so: But that Nehemiah accus'd him for being too forward in publishing himself the former Messiah, before Ben Ephraim had first been known

known unto the World. Sabatai took this reprehension so ill, either out of Pride, and thoughts of his own infallibility, or that he suspected Nehemiah being once admitted for Ben Ephraim, would quickly (being a suitable and learned Person) perswade the World that he was Ben David, would by no means understand, or admit of this Doctrine of Ben Ephraim for a necessary Officer: And thereupon the Dispute grew so hot, and the Controversie so irreconcilable, as was taken notice of by the Jews, and controverted amongst them as every one fancy'd: But Sabatai being of greater Authority, his Sentence prevail'd, and Nehemiah was rejected as Schismatical, and an Enemy to the Messiah, which afterward prov'd the Ruin and Downfall of this Impostor.

For Nehemiah being thus baffled, and being a Person of Authority, and a haughty Spirit, mediated nothing but Revenge; to execute which to the full, he takes a Journey to Adrianople, and there reforms the Chief Ministers of State, and Officers of the Court, who (by reason of the Gain the Turks made of their Prisoner at the Castle on the Hellespont) heard nothing of all this Concourse of People, and Prophecies of the Revolt of the Jews from their Obedience to the Grand Seignior, and taking likewise to his Council some certain discontented and unbelieving Chochams, who being zealous for their Nation, and jealous of the ill Consequences of this long continued and increasing Madness, took liberty to inform the Chocham (who was Deputy of the great Vizier then at Candia) that the Jew, Prisoner at the Castle, called Sabatai Sevi, was a lewd Person, and one who endeavour'd to debauch the Minds of the Jews, and divert them from their honest Course of Livelihood, and Obedience to the Grand Seignior; and that therefore it was necessary to clear the World of so factious and dangerous a Spirit: The Chocham being thus inform'd, could do no less than acquaint the Grand Seignior with all Particulars of this Man's Condition, Course of Life and Doctrine; which

were no sooner understood, but a Chiaux, or Messenger was immediately dispatch'd, to bring up Sabatai Sevi to Adrianop'e. The Chiaux executed his Commission after the Turkish fashion in haste, and brought Sabatai in a few Days to Adrianople, without further Excuse or Ceremony, not affording him an Hours space to take a solemn farewell of his Friends, his Followers and Adorers, who now were come to the verticial Point of all their Hopes and Expectations.

The Grand Seignior having received by this time divers informations of the madness of the Jews, and the pretences of Sabatai, grew big with Desire and Expectation to see: So that he no sooner arriv'd at Adrianople. but the same Hour he was brought before the Grand Seignior: Sabatai appear'd much dejected, and failing of that Courage which he shew'd in the Synagogue; and being demanded several Questions in Turkish by the Grand Seignior, he would not trust so far to the virtue of his Messiah-ship, as to deliver himself in the Turkish Language; but desir'd a Doctor of Physick (who had from a Jew turn'd Turk) to be his Interpreter, which was granted to him, but not without reflection of the Standers-by, that had he been the Messiah, and Son of God, as he formerly pretended, his Tongue would have flown with variety as well as with the perfection of Languages. But the Grand Seignior would not be put off without a Miracle, and it must be one of his own choice; which was, That Sabatai should be strip'd naked, and set as a mark to his dexterous Archers, if the Arrows pierced not his Body, but that his Flesh and Skin was proof like Armour, then he would believe him to be the Messiah, and the Person whom God had design'd to those Dominions, and Greatness he pretended. But now Sabatai not having Faith enough to stand to so sharp a trial, renounced all his Title to Kingdoms and Governments, alledging that he was an ordinary Chocham, and a poor Jew, as others were, and had nothing of Privilege, or Virtue above the rest. The Grand Seignior not-

notwithstanding, not wholly satisfied with this plain Confession, declared, That having given publick Scandal to the Professors of the Mahometan Religion, and done dishonour to his Sovereign Authority, by pretending to draw such a considerable Portion from him at the Land of Palestine; his Treason and Crime was not to be expiated by any other means than by a Conversion to the Mahometan Faith, which if he refus'd to do, the Stake was ready at the Gate of the Seraglio to empale him. Sabatai being now reduc'd to Extremity of his latter Game, not being in the least doubtful what to do, for to dye for what he was assur'd was false, was against Nature, and the Death of a mad Man; reply'd with much chearfulness, That he was contented to turn Turk, and that it was not of Force, but of Choice, having been a long time desirous of so glorious a Profession; he esteem'd himself much honoured, that he had opportunity to own it first in the presence of the Grand Seignior. And here was the *non plus ultra* of all the bluster and noise of this vain Impostor. And now the Reader may be pleas'd to pause a while, and contemplate the strange point of Consternation, Shame and Silence, to which the Jews were reduc'd, when they understood how speedily their Hopes were vanish'd, and how poorly and ignominiously all their fancies and promises of a new Kingdom, their Peageantry, and Offices of Devotion, were past like a Tale, or a Midnights Dream, And all this was concluded, that the Jews sunk on a sudden, and fallen flat in their Hopes, without so much as a Line of Comfort, or Excuse from Sabatai, more than in general, to all the Brethren: That now they should apply themselves to their Callings, and Services of God, as formerly, for that Matters relating unto him were finish'd, and the Sentence pass'd. The News that Sabatai was turn'd Turk, and the Messiah to a Mahometan, quickly fill'd all parts of Turkey. The Jews were strangely surpriz'd at it, and aban'd of their easie belief of the Arguments, with which they had perswa-

ded one the other, and of the Profelytes they had made in their own Families. Abroad they became the common derision of the Towns where they inhabited; the Boys houted after them, coining a new Word at Smyrna, Ponttai, which every one seeing a Jew, with a Finger pointed out, would pronounce with Scorn and Contempt. So that this deceived People for a long time after remained with confusion, silence, and dejection of Spirit; and yet most of them affirm that Sabatai is not turn'd Turk, but his Shadow only remains on Earth, and walks with a white Head, and in the Habit of a Mahometan: But that his natural Body and Soul are taken into Heaven, there to reside until the time appointed for the accomplishment of these Wonders; and this Opinion begun so commonly to take place, as if this People resolved never to be undeceived, using the Forms and Rules for Devotion prescribed them by their Mahometan Messiah: Insomuch that the Choghams of Constantinople fearing the Danger of this Error might creep up, and equal the former, condemned the Belief of Sabatai being Messiah as damnable, and enjoined them to return to the antient Method and Service of God upon pain of Excommunication. The Style and Tenure of them was as followeth;

To you who have the Power of Priesthood, and are the knowing, learned, and magnanimous Governours and Princes, residing in the City of Smyrna, may the Almighty God protect you, Amen: For so is his Will.

THESE our Letters which we send in the midst of your Habitations, are upon occasion of certain Rumours and Tumults come to our Ears from that City of your Holiness. For there is a sort of Men amongst you, who fortifie themselves in this Error, and say, Let such a one, our King live, and bless him in their publick Synagogues every Sabbath-day.

And

‘ And also adjoin Psalms and Hymns, invented by
‘ that Man for certain Days, with Rules and Methods
‘ for Prayer, which ought not to be done, and yet
‘ they will still remain obstinate therein; and now
‘ behold it is known unto you, how many swelling
‘ Waters have passed over our Souls for his Sake; for
‘ had it not been for the Mercies of God, which are
‘ without end, and the Merit of our Forefathers, which
‘ have assisted us, the foot of Israel had been raised
‘ out by their Enemies. And yet you continue obsti-
‘ nate in things which do not help, but rather do mis-
‘ chief, which God avert. Turn you therefore, for this
‘ is not the true way, but restore the Crown to the an-
‘ cient Custom and Use of your Forefathers, and the
‘ Law, and from thence do not move: We command
‘ you, that with your Authority, under a pain of Ex-
‘ communication, and other Penalties, that all those
‘ Ordinances and Prayers, as well those deliver’d by the
‘ Mouth of that Man, as those which he enjoin’d by the
‘ Mouth of others, be all abolish’d and made void,
‘ and to be found no more, and that they never enter
‘ more into your Hearts, but judge according to the
‘ ancient Commandment of your Forefathers, repeat-
‘ ing the same Lessons and Prayers every Sabbath, as
‘ hath been customary, as also Collects for Kings, Po-
‘ tentates and Anointed, &c. And bless the King
‘ Sultan Mahomet, for in his Days hath great Salvation
‘ been wrought for Israel, and become not Rebels to
‘ his Kingdom, which God forbid. For after all this
‘ which is past, the least motion will be a cause of
‘ Jealousie, and you will bring Ruin upon your own
‘ Persons, and upon all which is near and dear unto you;
‘ wherefore abstain from the Thoughts of the Man,
‘ and let not so much as his Name proceed out of your
‘ Mouths. For know, if you will not obey us herein,
‘ it will be known, who, and what those Men are,
‘ who refuse to conform unto us, and we are resol-
‘ ved to prosecute them, as our duty is. He that doth
‘ hear and obey us, may the Blessing of God rest up-
‘ on

- on him. These are the Words of those who seek
- your Peace and Good, having in Constantinople, on
- Sunday the fifth of the Month Sevat, underwrote
- their Names.

Joam Tob, Son of Chananiah Ben Jacar,	
Isaac Alnacagna,	Eliezer Castile,
Joseph Kezib,	Eliezer Gherson,
Manassch Barnardo,	Joseph Accohen,
Kalib Son of Samuel,	Eliezer Aluff.

During the time of all these Transactions and Passages at Constantinople, Smyrna, Abydos upon the Hellespont, and Adrianople, the Jews leaving their Merchantly Course, and advices what Prices Commodities bear, and Matters of Traffick, stufed their Letters for Italy and other parts, with nothing but Wonders and Miracles wrought by their false Messiah. As that when the Grand Seignior sent to take him, he caused all the Messengers immediately to dye, upon which other Janazaries being again sent, they all fell dead with a Word only from his Mouth; and being desir'd to receive them again, he immediately recall'd them to life; but of them only such who were true Turks, and not those who had deny'd that Faith in which they were born, and had possess. After this they added, That he went voluntarily to Prison, and though the Gates were barr'd, and shut with strong Locks of Iron, yet that Sabatai was seen to walk through the Streets with a numerous Attendance; and when they laid Shackles on his Neck and Feet, they not only fell from him, but were converted into Gold, with which he gratified his true and faithful Believers and Disciples. Some Miracles also were reported of Nathan, that only at reading the Name of any particular Man or Woman, he would immediately recount the Story of his, or her Life, their Sins or Defaults, and accordingly impose just Correction and Penance for them. These strong Reports coming thus confidently into Italy and

all parts, the Jews of Casel in Montserrat resolved to send three Persons in behalf of their Society, in the nature of extraordinary Legates to Smyrna, to make inquiry after the Truth of all these Rumours; who accordingly arrived in Smyrna, full of expectation and hopes, intending to present themselves with great Humility and Submission before their Messiah and his Prophet Nathan, were entertained with the said News, that Sabatai was turn'd Turk, by which information the Character of their Embassy in a manner ceasing every one of them laying aside the formality of his Function, endeavour'd to lodge himself best to his own convenience. But that they might return to their brethren at home, with the certain Particulars of the success of these Affairs, they made a visit to the Brother of Sabatai, who still continued to persuade them, that Sabatai was, notwithstanding, the true Messiah, that it was not he who had taken on him the Habit and Form of a Turk, but his Angel or Spirit, his Body being ascended into Heaven, until God shall again see the season and time to restore it, adding further, that an effect thereof they should see by the Prophet Nathan certified, now every Day expected, who having wrought Miracles in many places, would also for their Consolation, reveal hidden Secrets unto them, with which they should not only remain satisfied, but astonished. With this only hope of Nathan, these Legates were a little comforted, resolving to attend his arrival, in regard they had a Letter to consign into his Hands, and according to their Instructions, were to demand of him the Grounds he had for his Prophecies, and what assurance he had, that he was divinely inspir'd, and how these things were reveal'd unto him, which he had committed to Paper, and dispersed to all parts of the World. At length Nathan arrives near Smyrna, on Friday the third of March, towards the Evening, and on Sunday these Legates made their visit to him: But Nathan, upon News of the success of his beloved Messiah, began to grow sullen and reserved,

so that the Leagues could scarce procure admittance to him; all that they could do was to inform him that they had a Letter to him from the brotherwood of Italy, and Commission to confer with him concerning the Foundation and Authority he had for his Prophecies; but Nathan refused to take the Letter, ordering Kain Abolafio, a Chocham of the City of Smyrna, to receive it; so that the Legates return'd ill-contented, but yet with hope at Nathan's arrival at Smyrna to receive better satisfaction.

But whilst Nathan intended to enter into Smyrna, the Chochams of Constantinople, being before advised of his resolution to take a Journey into their parts, not knowing by which way he might come, sent their Letters and others to Smyrna, and every way round to hinder his Passage, and interrupt his Journey; fearing that things beginning now to compose, the Turks appear'd for the former Disorders, and the Minds of the Jews in some manner settled, might be moved, and Combuſtions burst out afresh, by the appearance of this new Impostor; and therefore dispatched this Letter as followeth;

To you who are the Shepherds of Israel, and Rulers, who preside for the great God of the whole World, in the City of Smyrna, which is a Mother in Israel, to her Princes, her Priests, her Judges, and especially to the perfect wise Men, and of great experience, may the Lord God cause you to live before him, and delight in the multitude of Peace, Amen. So be the Will of the Lord.

THEse our Letters are dispatched unto you, to let you understand, that in the place of your Holiness, we have heard the Learned Man which was in Gaza, called Nathan Benjamin, hath published vain Doctrines, and made the World tremble at his Words and Inventions; and that at this time we have received Advice, that this Man some Days since departed

‘ departed from Gaza, and took his Journey by the
‘ way of Scanderoon, intending there to embark for
‘ Smyrna, and thence to go to Constantinople, or
‘ Adrianople: And tho’ it seems a strange thing unto
‘ us, that any Man should have a desire to throw him-
‘ self into a place of Flames and Fire, and into the
‘ Sparks of Hell, notwithstanding we ought to fear
‘ and suspect it; for the Feet of Man always guide
‘ him to the worst: Wherefore we under-written do
‘ advertise you, That this Man coming within the com-
‘ pats of your Jurisdiction, you give a stop to his Jour-
‘ ney, and not suffer him to proceed farther, but pre-
‘ sently to return back. For we would have you know,
‘ that at his coming, he will again begin to move those
‘ Tumults, which have been caused through the Ima-
‘ ginations of a new Kingdom; and that Miracles are
‘ not to be wrought every Day.

‘ God forbid that by his coming the People of God
‘ should be destroyed in all Places where they are, of
‘ which he will be the first, whose Blood be upon his
‘ own Head: For in this Conjecture, every little Er-
‘ ror or Fault is made Capital, You may remember
‘ the Danger of the first Combustion: And it is very
‘ probable that he will be an occasion of greater, which
‘ the Tongue is not able to express with Words. And
‘ therefore by Virtue of ours, and your own Autho-
‘ rity, you are to hinder him from proceeding farther
‘ in his Journey, upon pain of all those Excommuni-
‘ cations, which our Law can impose, and to force
‘ him to return back again, both he and his Company,
‘ But if he shall in any manner oppose you, and re-
‘ bel against your Word, your Endeavours and Law are
‘ sufficient to hinder him, for it will be well for him
‘ and all Israel.

For the Love of God let these Words enter into
‘ your Ears, since they are not vain things; for the
‘ Lives of all the Jews, and his also, consist therein.
‘ And the Lord God behold from Heaven, and have
‘ pity

• pity upon his People Israel, Amen. So be his Holy
 • Will : Written by these who seek your Peace.

Joam Tob, Son of Chanania Jacar.

Moise Benveniste,
 Isaac Alce-nacagne,
 Joseph Kizabi,
 Samuel Acaszine,
 Caleb Son of Chocham,

Samuel deceased,
 Moise Barndo,
 Eliezer Aluff,
 Jehoshuah Raphael,
 Benveniste.

By these means Nathan being disappointed of his wandring Progress, and partly asham'd of the Event of Things, contrary to his Prophecies, was resolv'd without entring Smyrna, to return again : Howsoever, he obtain'd leave to visit the Sepulchre of his Mother, and there to receive Pardon of his Sins (according to the Institution of Sabatai before-mentioned) but first wash'd himself in the Sea, in manner of Purification, and said his Tephilla, or Prayers at the Fountain, called by us the Fountain Sancta Veranda, which is near to the Coemetry of the Jews, and then departed for Scio, with two Companions, a Servant, and three Turks to conduct him, without admitting the Legates to Audience, or answering the Letter which was sent him, from all the Communities of the Jews in Italy. And thus the Embassie of these Legates was concluded, and they returned to the Place from whence they came, and the Jews again to their Wits, following their Trade of Merchandize and Brokage as formerly, with more quiet and advantage, than the means of regaining their Possessions is in the Land of Promise. And thus ended this mad Phrensie amongst the Jews, which might have cost them dear, had not Sabatai renounced his Messiah-ship at the Feet of Mahomer.

These Matters were transacted in the Year 1665 and 1666, since which Sabatai hath passed his time devoutly in the Ottoman Court, educated at the feet
 of

of the Learned Gamaliel of the Turkish Law, that is, Vanni Effendi, Preacher to the Seraglio, or as we may so term him, Chaplain to the Sultan, one so literate as to be esteem'd the grand Oracle of their Religion, so precise and conceited of his own Sanctity as a Pharisee, and so superstitious, that nothing seem'd more to unhallow his Worship than the touch or approach of a Christian. To this Master Sabatai was a most docil Scholar, and profited, as we may imagine, beyond measure in the Turkish Doctrine; so that in exchange of such Impressions, Vanni thought it no disparagement from so great a Rabbin as his new Disciple, to learn something of the Jewish Rites, and rectifie those crude Notions he had conceived of the Mosaical Law; in this manner Sabatai pass'd his time in the Turkish Court, as some time Moses did in that of the Egyptians, and perhaps in imitation of him, cast his Eyes often on the Afflictions of his Brethren, of whom during his Life he continued to profess himself a Deliverer, but with that care and caution of giving Scandal to the Turks, that he declar'd unless their Nation became like him, that is, renounce the Shadows and imperfect Elements of the Mosaical Law, which will be compleated by adherence to the Mahometan, and such other Additions as his inspir'd Wisdom should suggest, he should never be able to prevail with God for them, or conduct them to the Holy Land of their Forefathers: Hereupon many Jews flocked in, some as far as from Babylon, Jerusalem, and other remote places, and casting their Camps on the Ground in the presence of the Grand Seignior, voluntarily profess'd themselves Mahometans: Sabatai himself by these Profelytes gaining ground in the Esteem of the Turks, had privilege granted him to visit familiarly his Brethren, which he employ'd in Circumcising their Children the eighth Day, according to the Precept of Moses, preaching his new Doctrine, by which he confirm'd many in their Faith of his being the Messiah, and startled all with expectation of what these strange ways of *Enthusiasm* might produce

produce, but none durst publicly own him, lest they should displease the Turks and the Jews, and incur the danger of Excommunication from one, and one Gallows from the other.

However in January 1672 appear'd another bold Impostor amongst the Jews at Smyrna, from Morea as it was sai'd, or not known from whence, who in despite of Sabatai, and his own Governours, pretended to be the Messiah; but with so petty and inconsiderable a Deluder as this, the Jews thought to make quick work; but being asham'd at first to bring another Messiah on the Stage, by help of Money they accused him of Adultery, and procured a Sentence from the Kadi, condemning him to the Gallies; in order unto which, and in proof of his good behaviour, he remained sometime in Prison, in which intirum he found means to clear himself of that Crime by open Evidence to the contrary, and had for the present escaped out of the Power of the Synagogue, had not their Authority and Money prevail'd more than the Friends and Disciples of this Impostor; so that he was still detained in Prison, and Sabatai Sevi continued in the House of Pharaoh, or the Grand Seignior, where he remained till the Year 1676, and then died.

The fatal and final Extirpation and Destruction of the Jews out of the Empire of Persia, begun in 1663, and continuing till 1666. And the Occasion thereof.

YOU have heard in the foregoing Story from what glorious Expectations the whole Nation of the Jews were precipitated by the Impostorious, but Improsperous Villany of their late pretended Messiah: You will in this Relation perceive farther, how signally the Hand of Almighty God (about the same time) went out to their yet greater Shame and Extirmination:

tion : And if any thing were capable to reduce that miserably deluded People, certainly one would think these continued Frowns, and Accents of his Displeasure against all their Enterprizes, as it ought to confirm the Truth of the Christian Profession, so it shou'd even constrain them to hasten to it; *For that Wrath is come upon them to the uttermost.*

In the Reign of the famous Abbas, Sophy of Persia, and Grand Father to the present Emperor, the Nation being low, and somewhat exhausted of Inhabitants, it entred into the Mind of this Prince (a wise and prudent Man, and one who exceedingly studied the Benefit of his Subjects) to seek some expedient for the revival and improvement of Trade, and by all manner of Privileges and Immunities to encourage other contiguous Nations to Negotiate and Trade amongst them; and this Project he fortified with so many Immunities, and used them so well who came, that repairing from all Parts to his Country, in a short time the whole Kingdom was filled with Multitudes of the most industrious People and Strangers that any way bordered on him.

It happened that amongst those who came, innumerable Flocks of Jews ran thither from all their dispersions in the East, attracted by the Gain which they universally make where-ever they set footing, by their innate Craft, sacred Avarice, and the excessive Extortions, which they continually practise. And it was not many Years, but by this means they had so impoverished the rest, and especially the natural Subjects of Persia, that the Clamour of it reached to the Ear the of Emperor; and indeed it was intolerable, for even his own Exchequer began to be sensible of it, as well as his Peoples Purses and Estates, which they had almost devoured.

How to suppress this Enormity, and remedy this inconvenience, without giving Umbrage to the rest of those profitable Strangers now settled in his Dominions, by falling severely upon the Jews on the sudden, he
long

long consulted; and for that end called to his Advice his Chief Ministers of State, the Musti, and Expounders of the Law. After much Dispute, 'twas at last found that the Jews had already long since forfeited their Lives by the very Text of the Alcoran, where it is express'd, That if within 600 Years from the Promulgation of that Religion, they did not universally come in, and profess the Mahometan Faith, they should be destroyed. The zealous Emperor would immediately have put this Edict in execution, but the intercession of the Musti, and the rest of the Doctors, 'twas thought fit to suspend it for the present: But that these growing Evils might in time have a period, his Majesty commanded that all the Chochammi, Rabbins, and Chief amongst the Jews, should immediately appear before his Tribunal, and make Answer to some Objections that were to be propounded to them.

The Jews being accordingly convened, the Sophy examines them about several Passages of their Law, and particularly concerning the Prophet Moses, and those Rites of his which seemed to have been so long annihilated amongst them, since the coming of Isai, (for so they call Jesus) after whom they pretend their Mahomet was to take place, and all other Predictions to determine.

The Jews much terrified with the manner of these Interrogatories, and dubious what the meaning and drift of them might signify; told the Emperor, That for Christ they did not believe in him, but they expected a Messiah of their own to come, who should by his miraculous Powe deliver them from their Oppressors, and subdue all the World to his Obedience.

At this Reply the Sophy appear'd to be much incens'd: How! says he, Do you not then believe Christ, of whom our very Alcoran makes so honourable mention, as that he was the Spirit of God sent down from him, and returning to him? &c. If we believe him, Why do not you? What say you for your selves,
you

you incredulous Wretches? The confounded Jews perceiving the Emperor thus provok'd, immediately prostrated themselves on the Ground, humbly supplicating him to take pity on his Slaves, who acknowledg'd themselves altogether unable to dispute with his Majesty, that for the Christians they seem'd indeed to them to be gross Idolaters; Men who did not worship God, but a crucified Malefactor, and a Deceiver, which still the more displeased the Sophy; not induring they should so blaspheme a Person for whom their Alcoran had so great Reverence: However, for the present dissembles his resentment; 'Tis well, says he, you do not believe the God of the Christians: But tell me, What think you of our Great Prophet Mahomet? This Demand exceedingly perplexed them, not knowing what to reply; and indeed it was contrived on purpose, that convincing them of Blasphemy (as they esteem'd it) against their Prophet, the Sophy might find a specious and legal Pretence to ruin and destroy them without giving any jealousy or suspicion to the rest of the Strangers, who were trafficking in his Country, of several other Religions, but who were not in the least obnoxious to his displeasure.

After a long Pause and secret Conference with one another, it was at last resolv'd among them, that tho' they had deny'd Christ, they would yet say nothing positively against Mahomet. Therefore they told the Emperor, Tho' their Religion forbade them to believe any Prophet, save Moses, &c. yet they did not hold Mahomet for a false Prophet, in as much as he was descended of Ishmael the Son of Abraham; and that they desir'd to remain his Majesty's humble Vassals and Slaves, and crav'd his pity on them.

The Sophy easily perceiving the cunning and wary Subterfuge of their Reply, told them; this should not serve their turn, that they were a People of dissolute Principals, and that under pretence of their long expected Messiah, they persisted in a false Religion, and

kept off from profelyting to the true belief; and therefore requir'd of them to set a positive time when their Messiah was to appear, for that he would support them no longer, who had impos'd on the World, and cheated his People now so many Years, but withal assuring them that he would both pardon and protect them for the time they would assign, provided they did not go about to abuse him by any incompetent Procrastinations, but assign the Year precisely of his coming, when if accordingly he did not appear, they were the Sons of Death, and should all of them either renounce their Faith, or be certainly destroy'd, and their Estates confiscated.

The poor Jews, tho' infinitely confounded with this unexpected Demanded, and Resolution of the Sophy, after a second Consultation among themselves (which the Emperor granted) contriv'd to give him this Answer; That according to their Books and Prophecies, their Messiah should infallibly appear within 30 Years, prudently (as they thought) believing, that either the Emperor or they should be all of them dead before that time; and that, in the term, such Alterations might emerge, as all this would be forgotten, or averted; and that at the worst a good Sum of Money would reverse the Sentence. But that something was of necessity to be promised, to satisfy his present humbrous Zeal.

The Emperor accepts of the Answer, and immediately causes it to be recorded in form of a solemn Stipulation between them; That in case there were no News of their Messiah within the 70 Years assign'd (to which of Grace, he added five more) they should either turn Mahometan, or their whole Nation utterly be destroyed throughout Persia, and their Substance confiscated; but with this Clause also inserted, That if their Messiah did appear within that Period, the Emperor would himself be oblig'd to become a Jew, and make all his Subjects so with him: This drawn (as we said) in form of an Instrument, reciprocally sign'd and seal'd on both

parts,

parts, and the Jews for the present dismiss'd, with the payment yet of no less than two Millions of Gold (as my Author affirms) for the favour of this long Indulgence.

Since the time of the Emperor Abas, to the present Sophy now reigning, there are not only these 70 Years past, but 115 expir'd; during which the Persians have been so molested by the Turks, and by continual War in the East-Indies, &c. that the succeeding Princes no more minded this Stipulation of their Predecessors, till by a wonderful Accident in the Reign of the second Abas, (Father of him who now governs) a Person extremely curious of Antiquities, searching one Day amongst the Records of his Palace, there was found this Writing in the Journal of his Father, intimating what had so solemnly pass'd between him and the Chiefs of the Jews, in the Name of their whole Nation.

Upon this the Sophy instantly summons a Council, produces the Instrument before them, and requires their Advice what was to be done, and the rather, for that there began now to be great Whispers, and some Letter had been written to them from Merchants out of Turkey, of the motions of a pretended Messiah, which was the famous Sabatai: This so wrought with the Emperor and his Council, that with one Voice, and without longer Pause, they immediately concluded upon the Destruction of the Jews; and that this wicked Generation of Impostors and Oppressors of his People were no longer to be indured upon the Earth.

In order to this Resolution Proclamations are issu'd out, and publish'd to the People, and to all that were Strangers and Inhabitants amongst them, empowering them to fall immediately upon the Jews in all the Persian Dominions, and to put to the Sword Man, Woman and Child, but such as should forthwith turn to the Mahometan Belief; and to seize on their Goods and Estates without any remorse or pity.

This cruel and bloody Arrest was accordingly put in Execution, first at Mpahan, and suddenly afterwards in all

all the rest of the Cities and Towns of Persia. Happy was he that could escape the Fury of the inrag'd People, who by Vertue of the publick Sentence grounded upon the declar'd Stipulation, and now more encourag'd by the dwindling of their pretended Messiah, had no commiseration on them, but slew and made havock of them where-ever they could find a Jew through all their vast Territories, falling upon the Spoil, and continuing the Damage to their utter Extirmination; nor did the Persecution cease for several Years, beginning from about 63 till 65, Ispahan, the Cities and Countries of Seyra, Ghelan, Humadau, Ardan, Tauris, and in Sum, through the whole Empire, without sparing either Sex or Age, excepting (as was said) such as turn'd Mahomerans, or escap'd through the Desert into Turkey, India, and other far distant Regions, and that without hopes of ever re-establishing themselves for the future in Persia, the hate of the People being so deadly and irreconcilable again them: And in truth, this late Action and Miscarriage of their pretended Messiah has render'd them so universally despicable, that nothing but a determin'd Obstinacy, and an evident and judicial Malediction from Heaven, could possibly continue them in that prodigious Blindness, out of which yet God of his infinite Mercy one Day deliver them, that they may at last see, and believe on him whom they have pierced; that so both Jew and Gentile may make one Flock, under that one Shepherd and Bishop of our Souls, Jesus Christ, the True Messiah. *Amen.*

*The Proceedings of the Jews in England in
the Year 1655.*

IN the Year 1655 Oliver Cromwell being then Protector of the three Nations, Manasseh Ben Israel, a famous Jewish Rabbi aforementioned, came as an Agent from Holland, to endeavour to procure the re-admission of the Jews into England, and made the following Proposals to the Protector, for which (it was then discours'd) they offer'd no less than two hundred thousand Pound.

1. That the Hebrew Nation might be received here, and protected from all Wrongs equally as the English. 2. To have publick Synagogues allowed in England, to observe their Religion as they ought. 3. To have a Burying-place out of the Town, without being molested by any about their Funerals. 4. To traffick as freely in all sorts of Merchandize as other Strangers. 5. To the end that the coming over of the Jews may be for the profit of the Nation, and prejudice, or offend none; that a Person of Quality be assign'd by the Protector to receive their Passports, and their Oath of Fealty to him. 6. To prevent trouble in our Judges and others, that Matter of difference among the Jews may be accorded and determined by the Heads of the Synagogues, and others with them among themselves. 7. To repeal any Laws made against the Jews (if any such there be) for their greater security.

When these Proposals were read, the Protector said, ' That if more were proposed then was meet to be granted, it might now be consider'd, 1. Whether it were lawful at all to receive in the Jews. 2. If it

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it be lawful then upon what Terms it was fit to admit them: Hereupon he summoned several Divines, Lawyers and Merchants, to attend him and his Privy-Council, to declare their Opinions in this Matter.

The Preachers that the Proctors sent Letters to, and who met, were Dr. Tuckney, Dr. Whitchoot, Mr. Newcomen, Dr. Wilkinson, Mr. Row, Mr. Phil. Nye, Mr. Carter, Mr. Caryll, Mr. Cudworth, Mr. Bridge, Mr. Ben of Dorchester, Mr. T. Goodwin, Mr. Jesscy, and Mr. Dike of Essex. The Lawyers were the Lord Chief Justice Glynn, and the Lord Chief Baron Steel. The Merchants were Alderman Dethick, Lord Mayor of London, Alderman Pack late Lord Mayor, the two Sheriffs, Alderman Tichburn, Mr. Cresset of the Charter-House, and Mr. Kiffen.

Some of these alledged, That it was much to be doubted, if they should return that many would be seduced and cheated by them, and tho' they heartily desir'd the Conversion of the Jews, yet they feared greatly it would prove the subversion of many here, because People at this time were so soon drawn aside to new Opinions.

To this the Lord Lawrence, and M. Gen. Lambert reply'd, That Persons were now carried away with the Notion of further Light, and of new Discoveries of Christ, and the Gospel; but were not like to be taken with the Jewish Religion that deny Christ, and deny the Gospel, and having nothing in their solemn Worship that is inviting, but rather much that is very ridiculous: Therefore they were not so like to seduce others.

Mr. Matth. Newcomen of Essex argu'd, That the offering Children to Moloch, and other Idolatry, might seem not to be taking, yet we may read how the Jews were pleased therewith. And some other Opinions had been lately broached, which though sober Christians judge to be very impious and monstrous, yet have found too many Followers and Receivers of them.

Some Judged that the Jews dealing chiefly in Merchandize,

chandize, and not in Husbandry, or purchasing Houses or Land, the great Trade they might bring in, would abate the Prizes of all foreign Goods imported, and advance the value of our Native Manufacturies exported, to the great benefit of the Nation; and besides might be a hopeful means to convert them to the Christian Faith.

The L. Chief Baron Steel gave a large account from ancient Records, of the former state of the Jews in England, and of their hard sufferings here in the time of Constantine the Great, and of some Kings before the Conquest. Likewise of William the Conqueror's bringing them into England from Roan in Normandy, whose Posterity inhabiting in London, and several other chief Cities were falsely accus'd (as they declar'd) that they used to steal Christian Male-Children from their Neighbours, whom they would Circumcise, Crown with Thorns, Whip, Torture, and Crucifie in Derision and Scorn of our Lord Jesus Christ, which report of them had often occasion'd great Mischiefs and Sufferings to befall them, as the following brief account sufficiently evinces.

William Rufus appointed a Disputation to be held in London, between the Christians and the Jews; but before the Day came the Jews brought the King a Present, to the end they might be heard impartially. The King receiv'd their Gift, encouraging them to quit themselves like Men, and swore by St. Luke's Face (his usual Oath) That if they prevail'd in Disputation, he would himself turn Jew, and be of their Religion. A young Jew was at that time converted to the Christian Faith, whose Father being much troubled at it, he presented the King with 60 Marks, intreating him to persuade his Son to return to his Judaism; whereupon the King sent for his Son, and commanded him without more ado to return to the Religion of his Nation. But the young Man answer'd, He wonder'd his Majesty would use such Words, for being a Christian, he should rather persuade him to Christianity. With which answer the King was so confounded, that he commanded the young Man out of his
H
presence.

presence. But his Father finding the King could do no good upon his Son, requir'd his Money again: Nay, (saith the King) I have taken pains enough for it, and yet thou mayest see how kindly I will deal, you shall have one half, and you cannot in Conscience deny me the other half, and so dismiss'd him.

In 1235. the 19 of *Hen. 3.* seven Jews were brought before the King at Westminster, who were charg'd to have stolen a Boy, and kept him private from the sight of any but their own Nation for a whole Year, and had Circumcised him, intending also to have crucified him at the Solemnity of Easter; upon which their Bodies and Goods remain'd at the King's pleasure. In the 39th of this King, Nov. 22. 102 Jews were brought from Lincoln to Westminster, and there accused for Crucifying a Child of 8 Years old, named Hugh. These Jews were upon Examination sent to the Tower of London, 18 of them were hang'd, and the other remain'd long in Prison.

In the Reign of *Hen. 2d* the Number of the Jews throughout England was very great, yet wheresoever they dwelt, they were commanded not to bury their Dead any where but in London, which being many times inconvenient to bring dead Bodies from remote Places, the King gave them liberty to bury in the same place where they lived. In 1189. at the Coronation of *Rich. 1.* Son of *Hen. 2.* at Westminster, a great disaster befel the Jews, for *K. Richard* not favouring them as his Father had done, had given strict charge that no Jew should be Spectator of the Solemnity; yet several Jews pressing in, and the Officers appointed refusing they should enter, there arose a Quarrel, which proceeded from Words to Blows, whereby many Jews were hurt, and some slain; and thereupon a report was suddenly spread abroad, that the King had commanded to have all the Jews destroy'd; upon which it is incredible what ruffling there was in an instant of the Jews Houses, and cutting their Throats; and though the King signified by publick Declaration, that he was highly

highly displeased with what was done, yet there was no quieting of the Multitude till next Day; and many of the Mutineers were afterward punished by the Law.

In the Reign of K. John, 1202. great Sums of Money were exacted from the Jews, among whom there was one who would not pay the Money charged upon him, till the King caused one of his great Teeth to be pulled out every Day for seven Days together; upon which he was at last compelled to give the King Ten Thousand Marks of Silver, that no more might be pulled out, since he had but one left in his Head.

K. Hen. 3. being very profuse, was brought so low for want of Money, that he was forced to borrow, nay almost beg it of his Subjects, but the Jews who were ever exposed to his Will, felt the weight of his Necessities; and one Abraham a Jew in London, being found a Delinquent, was constrained to redeem himself for 700 Marks. And Aaron another Jew protested the K. since his last being in France, had taken from him at several times 30000 Marks of Silver, besides 200 Marks of Gold given to the Queen. At another time this King Henry squeezed a Sum out of the Jews, and then let them out to Farm to his Brother Richard for a considerable Sum, which he paid him and he was to make what more of them he could. He likewise built a Church for converted Jews in London. It happen'd about this time that a Jew fell into an House of Office upon Saturday, and would not be taken out that Day because it was the Jews Sabbath; whereupon the Earl of Gloucester said, He should not then be taken out on the Sunday, because it was the Christian Sabbath; so that when Munday came he was taken out dead.

In the 7th of Edward 1. the Jews at Northampton were charged with Crucifying a Christian Boy upon Good-Friday, but did not thoroughly kill him, for which Fact many Jews at London were after Easter drawn at the Horse Tails, and hang'd. The same Year K. Edward called in all the old Money, and coin'd new, because it it had been much clipp'd and defaced by the Jews, for

which 297 were at one time executed in London. And in the 18. Year of his Reign all the Jews were banished out of London and England, there being at that time above 15000 in the Kingdom, who had all their Goods seized and confiscated to the King's use, and only so much Money left them as would bear their Charges out of the Kingdom. But before this he ordain'd that the Jews should wear a Mark or Cognizance upon their upper Garments, whereby to be known, and restrained their excessive taking of Ullury. Several other Cruelties were executed upon them at Stamford and other places in England.

The Judges Glyn and Steel said, There was no Law which forbid the Jews return into England; and it was therefore insisted on, that they might come upon Terms and Agreements, and might at first be only permitted and connived at, which might be restrained if any inconvenience happened, and that all due care might be taken to prevent their blaspheming the Lord Jesus Christ, adoring the Law, and seducing others.

Mr. Nye and Mr. T. Goodwin were of Opinion that due cautions warranted by Holy Scripture, being observed, it was a Duty to yield to their request, considering
 1. It is God's Will that Strangers and Persons in affliction should be courteously dealt with. 1. That special respect ought to be had to the Jews, because their Debtors we are, *Rom. 15. 27.* and partake of this Messias and Promises, and Salvation, that was to the Jews as natural Branches of the Olive Tree. 3. Because we are Brethren of the same Father Abraham, they naturally after the Flesh: We Believers after the Spirit. 4. Because we believe these natural Branches shall return, and it will be the Glory of the Gentiles, where they reside, to be kind to them. 5. Many Jews are now in very great streights in Poland, Lithuania, Prussia, &c. by the Wars in those Countries, whereby they are deprived of their Habitations; and thereby the yearly alms which they used to send to their Brethren, the poor Jews, of the German Synagogue, at Jerusalem hath ceased, and of 700 poor Jews and Widows there,

above 400 have been famished, and that the Turks did now very cruelly persecute them, as a Letter from Jerusalem to their Friends relates. 6. The Jews in France, Spain, Portugal, Italy, and the Spanish West Indies, if they are profess'd Jews, must wear a badge of it, whereby they are expos'd to many Violences, Mocks, and Cruelties, to avoid which many dissemble themselves to be Roman Catholicks, and if afterward they appear any thing Jewish, they forfeit Goods, if not Life also. Now some of these had intreated Rabbi-Manasseh to be their Agent to intreat the favour of coming to England to live and trade there; and it might be very acceptable to God, if favour (as far as it was lawful) were shewn therein.

Mr. Joseph Caryl said to this Effect, That though the Jews were now under hardne's of Heart, and worthy of punishment, yet we had need beware not to occasion their further hardning, or of being Instruments in punishing them. That the good People of England did generally more believe the Promises of the calling of the Jews, and more earnestly pray for it than any other Nation. That many Protestants who were persecuted in the Reign of Q. Mary, and since have been kindly received as Strangers in other Countries; and that we should the more pity and harbour our fled Strangers, especially persecuted Jews. That the cruel Injuries and Inhumanities used toward that Nation (that intruded not, but were invited into England) by our Kings and Government, whereby multitudes of them were kill'd & drowned in the Thames, & the Sea, &c. might still lye as a Sin upon these Kingdoms, which our kindness to their Survivors and Successors may make some kind of amends and satisfaction for.

But the Merchants vehemently insisted upon it, That such an admission of the Jews would enrich Foreigners, and impoverish the Natives of the Land, was one chief occasion of preventing the same.

For the Protector having heard all their Sent ments upon this Affair, declar'd, *That he had no ingagement to*

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the Jews but what the Scripture held forth; and that since there was a Promise of their Conversion, means must be used to that end, which was the preaching of the Gospel, and that could not be had unless they were permitted to reside where the Gospel was preached. That he had hoped by these Preachers to have had some clearing of the Case, as to matter of Conscience; but seeing these agreed not, but were of different Opinions, it was left more doubtful to him and the Council than before: And he hoped he should do nothing here hastily or rashly, and had much need of all their Prayers that the Lord would direct them so as might be for his Glory, and the Good of the Nation.

So this little Assembly after having continu'd about 14 Days was dismissed, and many Jewish Merchants that came from foreign Parts, in hope of settling here, finding themselves disappointed, return'd sorrowfully back again. And this Jewish Project was never afterwards revived.

The Epistle of King Agbarus to our Saviour Jesus Christ, with our Saviour's Answer.

I Know not how better to fill up the following vacant Pages, than by adding this notable Relation mention'd by the famous Historian Eusebius, in his first Book of Ecclesiastical History, which followeth in these Words.

After the Divinity of our Lord and Saviour Jesus Christ was made manifest to all Men, by the working of Miracles, he drew unto him an innumerable Company of Strangers, who dwelt far distant from Judea, and were afflicted with divers Diseases and Maladies, hoping of him to recover their Health, among which Number two; Agbarus, Governour of the famous Nations, inhabiting beyond the River Euphrates, being grievously

grievously diseased in Body, and judged incurable by the Skill of Men, hearing the renowned Fame of Jesus, and the wonderful Works that he wrought in all Places, he petitioned to him by Letters, humbly desiring deliverance from his Disease. Jesus (tho' not presently) yielding to his Petition, vouchsafed to answer him by an Epistle, that he would shortly send one of his Disciples who should cure his Malady, and not only his but all that belonged to him; which Promise he in a short time perform'd: For after his Resurrection from the Dead, and Ascension into Heaven, Thomas, one of the Twelve Apostles, sent his Brother Thaddeus (who was reckoned among the seventy Disciples of Christ) by Divine Inspiration, unto the City of Edessa, to be a Preacher and Evangelist of the Doctrine of Christ, by whom all things which concerned the promise of our Saviour were perform'd; and for the further confirmation hereof, the Letters themselves are recorded in the Monuments of the Princely City of Edessa, and inroll'd in the publick Registry there among things of Antiquity, acted about the time of King Agbarus, and preserved unto this Day; and I know no reason why we may not give you the very Letters themselves, as they were copied out of the Registry, and translated by us out of the Syrian Tongue.

The Epistle of Agbarus to our Saviour.

‘ **A** Gbarus, Governour of Edessa, unto Jesus the
‘ good Saviour, shewing himself at Jerusalem,
‘ sendeth greeting: I have heard of thee and thy Cures,
‘ which thou hast done without Medicines or Herbs;
‘ for as the Report goeth, thou makest the Blind to
‘ see, the Lame to go, the Lepers thou cleansest, evil
‘ Spirits and Devils thou castest out, the long Diseased
‘ thou restorest to Health, and raisest the Dead to Life.
‘ When I heard these strange Tidings concerning thee,
‘ I imagined with my self one of these two things, that
‘ thou art either a God come from Heaven, and per-

• formeſt theſe Matters, or, elſe the Son of God that
 • bringeth theſe things to paſſe. Wherefore by theſe
 • my Letters, I beſeech thee to take the pains to come
 • unto me, and that thou wilt cure me of this my
 • grievous Malady, wherewith I am ſore vexed. I
 • have heard moreover that the Jews murmur againſt
 • thee, and go about to deſtroy thee; I have here a
 • little City, and an honeſt, which will ſuffice us both.

Our Saviour's Answer to Agbarus.

• **A**Gbarus, bleſſed art thou, becauſe thou haſt be-
 • lieved in me which thou ſaweſt not; for it
 • is written of me, that they which ſee me ſhall not be-
 • lieve in me, that they which ſee me not may believe
 • and be ſaved; concerning what thou writeſt unto me
 • that I ſhould come unto thee, I let thee underſtand
 • that all things touching my Meſſage are here to be
 • fulfilled, and after the fulfilling thereof I am to re-
 • turn again to him that ſent me; but after my Aſ-
 • ſumption I will ſend one of my Diſciples unto thee,
 • who ſhall cure thy Malady, and reſtore Life unto
 • thee, and them that be with thee.

Theſe Epistles Eusebius affirms he translated out of
 the Records of Edessa, written in the Syrian Tongue,
 in which Records it afterwards follow'd, that when Je-
 ſus was taken up, Juſas who is alſo called Thomas, ſent
 unto him Thaddeus the Apoſtle, one of the 70, who
 when he arrived, remain'd with one Tobias the Son of
 Tobias; when the Fame of him was ſpread abroad, and
 that he was made manifeſt by the Miracles which he
 wrought, it was ſignified to Agbarus, That Thaddeus
 the Apoſtle of Jeſus, of whom he wrote in his Epistle
 was come, and that this Thaddeus (through the Power
 of God) began to cure every Diſeaſe and Malady, ſo
 that all Men greatly marvelled: Agbarus hearing of the
 mighty and wonderful Works which he wrought, and
 that he healed in the Name and Power of Jeſus, was
 confirmed that this was he of whom Jeſus had written,
 ſaying,

saying, After my Ascension I will send one of my Disciples unto thee, who shall cure thy Malady. He then sent for Tobias where Thaddeus lodged, and said unto him, I hear say that a certain mighty Man who came from Jerusalem sojourneth with thee, and cureth many in the Name of Jesus: Tobias reply'd, Yea, my Lord, there came a certain Stranger and lodg'd at my House, who hath done many wonderful Things; to whom the King said, bring him unto me. Tobias returning to Thaddeus, said unto him, Agbarus the Governour sent for me, and commanded me to bring thee unto him, that thou may'st cure his Disease; Thaddeus answer'd, I go, for it is for his Sake that I am sent thus mightily to work; Tobias rising betimes the next Day, went with him to Agbarus; as he came in, even upon his entrance, the countenance of Thaddeus appeared very glorious to Agbarus, in the presence of his Chief Men, upon which the King gave him so much reverence, that all there present marvelled thereat, for none of them saw the Glory save Agbarus only, who discoursed with Thaddeus, and said, Art thou of a Truth a Disciple of Jesus the Son of God, who made me this promise, I will send unto thee one of my Disciples who shall cure thy Disease, and shew Life unto thee and all thine. To whom Thaddeus answer'd, Because thou hast greatly believed in the Lord Jesus that sent me, therefore am I sent unto thee, and if thou still continue to believe in him, thou shalt obtain thy hearty Petitions according to thy Faith; Agbarus reply'd, I have so firmly believed in him that I could have found in my heart utterly to have destroy'd the Jews who crucified him, were not the Roman Empire an hindrance to my design. Thaddeus said, Our Lord and God, Jesus Christ, fulfill'd the Will of his Father, which being finished, he is ascended unto him; Agbarus answer'd, And I have believed in him and in his Father; Therefore, said Thaddeus, in the Name of the same Lord Jesus, I lay my Hand upon thee; which when he had done he forthwith cured him of his Malady, and

delivered him from the pain wherewith he was sore afflicted; Agbarus was hereat astonished, and that as it was reported of Jesus, so he now found it true by his Disciple and Apostle Thaddeus, that he was cur'd without the Vertue of Herbs or Medicines, and not only he, but also Abhus, the Son of Abhus, grieved with the Gout, who falling at the feet of Thaddeus, recover'd his former Health by the laying on of Hands: He likewise cur'd many more of his Fellow Citizens, and wrought sundry miraculous things, preaching the Word of God.

Then Agbarus proceeded to discourse with him, saying, Thou Thaddeus through the Power of God dost these things, and we have thee in Admiration; I pray thee therefore further to expound unto me the coming of Jesus, how he was made Man, and by what Might and Power he brought such things, as we have heard, to pass? At this Season, reply'd Thaddeus, I will be silent, tho' I am sent to preach the Word, but to Morrow call together all thy People and Citizens, and I will then preach and shew to them the Word of God, and sow the Word of Life, and teach them the manner of his coming, how he was made Man, of his Message, and to what end he was sent from the Father; of his Miracles and Mysteries declar'd to the World, and his Power in bringing mighty things to pass; likewise his new preaching, and how low, mean, and humble he seem'd as to outward appearance; how he humbled himself, dy'd and veil'd his Dignity; what great things he suffer'd of the Jews; how he was Crucified, and descended into Hell, rent that Hedge and Mid-wall which was never severed before, and raised the Dead who of a long time had slept; how he descended alone, but ascended to the Father accompany'd with many; how he sitteth in Glory at the right Hand of God the Father in Heaven; and last of all, how he shall come again with Glory and Power to judge both the Quick and the Dead.

When the Morning was come, Agbarus commanded his Citizens to be assembled, to hear the Sermon of Thaddeus; which being ended, he order'd that Gold, both coined and uncoined, should be given unto him; but he received it not, saying, Inſomuch as we have forſaken our own, how can we receive the Goods of other Men?

Theſe Things (ſaith Eusebius) were done in the Forty Third Year after Chriſt; which being tranſlated Word for Word out of the Syrian Tongue, I thought good to publiſh.

*The Epistle of Paul the Apostle to the
Laodiceans.*

1. **P**AUL an Apoſtle, not of Man, nor by Man, but by Jeſus Chriſt.

2. To the Brethren which are at Laodicea, Grace and Peace be with you from God the Father, and the Lord Jeſus Chriſt.

3. I thank my God in all my Prayers, that you remain ſtedfaſt in him, and in all his Works; waiting upon his promiſes to the Day of judgment.

4. And be not ſeduced by ſome unprofitable talkers, who go about to cauſe you to fall from the Goſpel, which was preached unto you by me.

5. Oh that they that were inſtructed by me,

might ſerve to the profit of the Goſpel of Truth, and become diligent in good Works of eternal Life.

6. And henceforth are my Bonds manifeſt, which I ſuffered for Chriſts ſake.

7. Whereof I rejoyce in Heart, and account it eternal Salvation.

8. That ſuch is done through your Prayers, by the working of the Holy Spirit, whether by Life or Death.

9. For I have a will and a joy to dye in Chriſt, who will through the ſame mercy give you to have the ſame love, and to be of one mind.

10. Therefore beloved Brethren,

180 *The Epistle of Paul to the Laodiceans.*

Brethren, as you have heard in my presence, that keep, and finish in the fear of God, so shall you have eternal life: for God will work it, and perfect it in you without delay.

11. My beloved, rejoyce in the Lord, and take heed of them that are desirous after filthy Lucre.

12. Let your Prayers be manifest unto God, and remain firm in the knowledge of Christ,

13. And do that which is meet, convenient, just and reasonable; and what you heard and received, that keep in your Hearts; so shall you have praise.

14. The Grace of God, and of our Lord Jesus Christ, be with your Spirits. Amen.

Cause this Epistle to be read unto the Colossians, and read you that which is written unto the Colossians.

This Epistle of Paul was found in the oldest Bible that was printed at Worms: a famous City in Germany: Read Col. 4. 16. *And when this Epistle is read among you, cause also that it be read in the Church of the Laodiceans. And that ye likewise read the Epistle from Laodicea.*

Concerning the Death of Paul the Apostle.

PAUL being deliver'd by Nero bound unto Longinus, and Magistus the Chief Officers, and Accestus the Centurion, that they should lead him without the City, and cause him to be beheaded: And Paul being full of the Holy Ghost, spake the Words of Eternal Life, That both Nero and all should believe in Jesus Christ, who was the King of Heaven and Earth, who would destroy the Glory of the World with Fire. When they had led him away, Longinus, Magistus and Accestus began to say unto him, Tell us, O Paul, where is that King, and where will he appear unto you? And how will you know him? And what will he give unto you? Or what good will he bestow upon you, that you Christians so mightily love him, that by no means

Concerning the Death of the Apostle Paul. 181

means you will consent unto our Religion, that you may live and enjoy the good of this Life, but rather than all the pleasures of Delight, to be led to dye for him with divers Torments; for this seems to us to be a great Error, to hate this joyful Life, and to embrace with all your desire Punishment and Death? Paul therefore saith, O ye wise Men, and flourishing in Knowledge, depart out of the Darkness and Error, wherein all the Nobility of your Understanding is clouded with Darkness, lest you should see the Truth, which lieth hid in your Minds, to the eternal and true Light, that ye may be able first to know your selves, and so come to the knowledge of that King with gladness, and to be saved from that Fire which is to come upon the World, and to remain unhurt; for we do not war as you think for some earthly King, but the living God, the Kingdom without end; who by reason of the iniquity that is done in this World, he will come a Judge, and will judge it by Fire: Happy will that Man be who will believe in him, he shall have Eternal Life, and shall live World without end; and most unhappy is he, who despising the Riches of his Bounties and long Suffering, will not return unto him, for he shall perish eternally.

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128 *A Catalogue of those Scriptures, &c.*

Col. 4. 16. The Book of Henoch, mention'd in the Epistle of Thaddeus, Origen, and Tertullian. The Books of Solomon's Three Thousand Proverbs, and One Thousand Songs; with his Books of the Nature of Trees, Plants, Beasts and Fishes, mention'd 1 Kings 4. 32. 33. The Epistle fathered upon Barnabas. The Revelation of Peter. The Doctrine call'd the Apostles, mention'd in Eusebius, Lib. 3. Chap. 22.

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